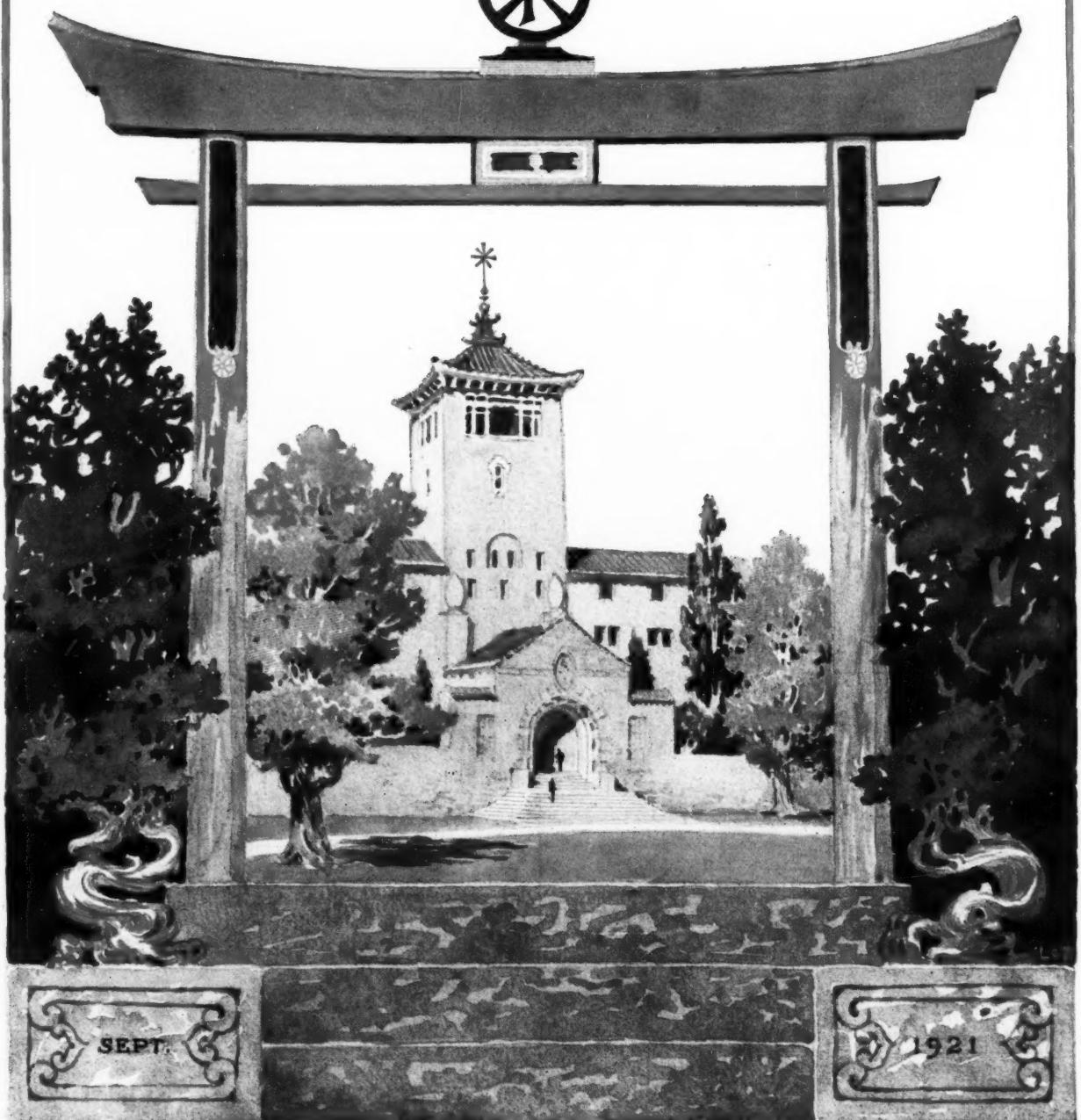


THE FIELD AFAR



SEPT.

1921

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WHEN WRITING TO ADVERTISERS, PLEASE MENTION THE FIELD AFAR.

Tenth Anniversary Number of
THE FIELD AFAR
ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA
MARYKNOLL

ENTERED AT POST OFFICE, OSSINING, N. Y., AS SECOND-CLASS MATTER

Volume Fifteen
Number Nine

OSSINING, NEW YORK, SEPTEMBER, 1921.

Price \$1.00 a Year
Twelve Issues Yearly

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WUCHOW ON THE WEST RIVER—TWO MARYKNOLL PRIESTS ARE STATIONED HERE.



THE AMERICAN FOREIGN MISSION SOCIETY

(LEGAL TITLE: CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA, INC.)

APPROVED—by the Council of Archbishops, at Washington, April 27, 1911.

AUTHORIZED—by Pope Pius X, at Rome, June 29, 1911.

OBJECT—to train priests for missions to the heathen, and to arouse Catholic Americans to a clearer appreciation of their duty towards this need.

OPENING—of Seminary for Philosophy and Theology, Ossining, N. Y., Sept. 18, 1912.

DECREE OF PRAISE—granted by Rome, July 15, 1913.
FIRST PREPARATORY COLLEGE—established near Scranton, Pa., Sept. 8, 1913.

OTHER BASES IN U. S.—San Francisco, Los Angeles, Seattle, New York City.

ASSIGNMENT—to first field (*Province of Kwangtung, China*), April 25, 1918.

DEPARTURES OF MISSIONERS—four, Sept., 1918; three, Sept., 1919; six, Sept., 1920; twelve, Sept., 1921.

THE FIELD AFAR

SEPTEMBER, 1921

THE FIELD AFAR

Founded in 1907. Appears monthly.
Owned by the

Catholic Foreign Mission Society of America, Inc.
Advertising rates sent on application.
Make all checks and money-orders
payable to James A. Walsh, Treasurer,
Ossining P. O., N. Y.

TERMS

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this work.
Communions and rosaries every Friday
from all Maryknollers. Similar spiritual
help from thousands of friends,
lay and religious, in many countries.

If you know the year of Maryknoll's birth you may add to it the proclamation of the Chinese Republic. Both were in 1911, and the two events may prove later to be related.

America is something of an ideal to China, at least to progressive China, and American Catholic missionaries will doubtless find many opportunities as time goes on to prove to the Chinese Republic their keen interest in all that concerns the welfare of its people.



IT is not uncommonly said by those who have realized its progress that "Maryknoll is a miracle!" Certainly God has blessed it and His providence has been made manifest in it.

Sometimes we ask ourselves if we are going too rapidly and if we should take advantage of every opening that presents itself—in this country and overseas. There would hardly be a question on these points if we could multiply members experienced in the direction of all departments of our work, but an

ecclesiastical institution, unlike secular establishments, must make the most of what material it receives, and experienced priests are not easily released in this country to take up extra-diocesan work however useful it may be.

Maryknoll should, and we hope always will, be grateful to those American bishops who cheerfully allowed their seminarians and even priests to join the American Foreign Missions. Their dioceses deserve a real reward.



TEN years ago an American Catholic who talked foreign missions was quite alone in his field. He could interest an audience, but it was not so easy to find one. Even to-day he hears occasionally the old excuse, "We have plenty to do at home," but often it has another verse about "something to do abroad."

Observant Catholics, whose attitude has changed in favor of foreign missions, have remarked two points:

1. That their own faith is stimulated and strengthened by a closer acquaintance with mission activities.

2. That the more energy and money people put into foreign missions the greater is the resultant benefit to the Church at home.

To-day a fair proportion of Catholics in every rank—in the hierarchy, in the priesthood, in religious orders of men and women, among the laity—is responding to the Macedonian cry—"Come over and help us!"

This proportion will be steadily increased and would be much larger even now could propagandists have been more numerous.

The practising and consistent American Catholic drinks in eagerly the mission message, regrets that he did not hear it earlier, and is honored to share in the soul enterprise of the world-wide Church.

This discovery of true Catholic

SAY!

Twelve of our missionaries expect to be on the Pacific Ocean September 24, and evidently our friends do not like to see them go. A year ago at this writing we had the passage money and outfit expense on hand for all. This year only seven and a half have so far been provided for, and the Maryknoll Superior may yet have to stay at home unless he can get in on a half-rate.

charity in America will do more good for the Church and for America than did the discovery of America itself. With the seminaries, novitiates, colleges and schools of this generation already participating in the movement, the outlook for foreign missions is indeed promising.



ONE of the aims, and perhaps the chief care, of the faculties of our Catholic colleges, is to develop a high moral sense in the student body. Indeed, the reason for the existence of our schools is that alone; science and art, apart from direct bearing on the spiritual life, can be taught in secular institutions. The Mission Crusade among Catholic students seems providentially organized to arouse and feed the moral tone of our colleges. By promoting the interests of home and foreign missions among the student body, the Crusade fills this need.

If the Prefect of Discipline in our Catholic institutions wants to see a healthy interest replace the dullness of the student body concerning literary clubs and the college magazine, let him but introduce mission activities among his students. There is nothing more appealing to a red-blooded, generous American young man than the mission cause of the Church. The prosy club meeting with its dry reports will be electrified by bright discussions of absorbing, world-wide topics, and a spirit of prayer and manly sacrifice will be the marked result.



DO YOU LIKE THE IDEA OF A

COLORED COVER?

(For Missioners Only.)

SOMEBODY has been sowing cockle in Asia. Somebody who does not know how to translate from English into French; or, if he does, has the unfortunate faculty of misinterpreting statements according to his own suspicions.

We have been getting letters from our much esteemed confrères along the line in Eastern Asia and they all sound the same note—"What will become of our missions if American money fails us?"

We learn now that our friends heard some "news" that has given them bad dreams and added to their misery—that henceforward only American missions will benefit by gatherings in America for the propagation of faith, etc., etc.

We have only this word to say: the leaders of the Church in America have left the subject of missions to a hierarchical committee, which in turn called into its councils the heads of mission organizations in this country. Sacrifices were made by all concerned to get at the best *modus operandi*, and time was not spared. The effort was serious and necessitated active meetings at Notre Dame, Indiana, in the summer of 1919, in New York City that fall, and in Chicago a year later—with work between times. The story is a long one and not ours to tell, but if we caught any impression aright (and we were present at all the meetings) American help would be given more generously than ever to the Catholic foreign missions irrespective of nationality. We of America would take our turn in the line.

This is the Catholic spirit—more needed now than ever in these days when Europe is weak from bleeding.

Beware of translated news items about America if they are the work of those who have never visited this country—or who have little or no appreciation of its Catholic life.



IT IS A SOUVENIR OF MARYKNOLL'S



MARY MOTHER!

ALL the feasts of Our Blessed Mother have a special appeal to Maryknollers, who rejoice in her name and have adopted it for their Society.

Our late revered confrère, Father Price, was a particular friend of Mary and a most devoted client.

Our prayer is that, on her name day, he may ask her to bless and protect our growing Society and those connected with it, that we may make it worthy of her name.

Several priest friends have urged the idea of a special statue and medals of *Our Lady of the Maryknolls*. Have you a suggestion? Should Our Lady stand alone, or with her Divine Child? What would best emphasize the Maryknoll idea?

As we go to Press we learn that Monsignor John J. Dunn has been named Auxiliary Bishop of New York. Monsignor Dunn has been a close friend of Maryknoll from its beginning and all Maryknollers and their friends will rejoice to hear of this deserved promotion.

Ad multos annos, dear Bishop!



TENTH BIRTHDAY.

THE Third General Convention of the Students' Mission Crusade came too late in August for a printing of its story. Plans had apparently been laid strong and deep, however, for an enthusiastic session in Dayton, Ohio, August 18 to 21. Nearly five hundred students, representing colleges and seminaries scattered through the country from New England to the Pacific Coast, were entered for accommodations, and a special Crusade train was engaged to bring delegates passing through Cincinnati from the South and West to Dayton. The proposed Convention program gave evidence of inspiring Crusade activities, and we feel confident that the "get-together" generated zeal that has traveled back home to the two-hundred-and-fifty and more college Units and to the Junior Crusaders as well.

The Convention cast its shadow before at Maryknoll. The Maryknoll Unit took possession, in July, of a corner of the Maryknoll auditorium and with a supply of beaver board and decorators' material constructed a Maryknoll booth. A few wheels and a small motor with a very gentlemanly purr were added to the outfit, and a belt hidden behind the scenes carried from Maryknoll-in-Ossining to Maryknoll-in-China a line of figures, each representing a Maryknoll missioner, traveling on foot or Chinese fashion. Coloring and "fixings" gave a "chopstick" effect. We hope that during the Convention days the line of missioners kept moving with apostolic constancy.

The booth's usefulness need not end with the Crusade Convention. It is prepared for riding on the railroad, and will be given the opportunity to appear at a number of mission events during the next year or two. If you are among the planners of any such events, inquire how the Maryknoll booth would fit in.

THE FIELD AFAR

SEPTEMBER, 1921

The Tenth.

MARYKNOLL is ten years old and we are reminded that before the present year closes we should take a reckoning. We do so in this Tenth Anniversary number of THE FIELD AFAR, and we

are quite convinced that we should do so although we respond somewhat grudgingly.

Grudgingly—not that we would withhold from our friends, or from others who do not yet know us, the story of our past or a picture of the present, but the fact

is that after ten years we find today and to-morrow so full that we are tempted to let yesterday take care of itself till some one else can come along and pick it up.

MARYKNOLL—so far as we know this name was new when for



PIONEER SISTERS FOR THE MARYKNOLL MISSION IN CHINA.

Sr. M. Imelda. Sr. M. Barbara. Sr. M. Monica.

Sr. M. Rose. (Mother M. Joseph). (Fr. Walsh, Supr. of Maryknoll). Sr. M. Paul, Mission Supr. Sr. M. Lawrence.

Reservations have been made on two boats for the twelve missionaries—priests, auxiliary brother, and sisters—who will leave in September for China. Five will sail from Seattle, and seven, possibly eight, from Vancouver. They will touch at Japan and are expected to arrive at Hongkong early in October.

The six sisters will remain at Hongkong for the greater part of the year, to study the language and otherwise prepare themselves for their special work, the care of children, of the sick, and of old people. In the meantime, one and possibly two houses will be prepared for them in the mission-field. This will require the purchase of land and the erection of buildings, as in the interior none are to be found to serve their purpose with any hope of a sanitary habitation.

NOTE THE TOWER ON OUR COVER —

THE MARYKNOLL PERSONNEL, FALL OF 1921.

	Priests.	Students.	Brothers.	Sisters.	Total.
<i>At Ossining, N. Y.</i>	8	92	II	70	181
<i>At Clark's Summit, Pa.</i>	7	75	5	II	98
<i>At San Francisco, Calif.</i>	1	3	2		6
<i>At Los Angeles, Calif.</i>	1		1	8	10
<i>At Seattle, Wash.</i>			1	7	8
<i>In China (or on the way)</i>	17		1	6	24
<i>In N. Y. City.</i>	1		1		2
Total.	35	170	22	102	329

the first time it was applied to property above Ossining, New York, purchased in the summer of 1912 by the Catholic Foreign Mission Society of America, an organization of secular priests founded by the favor of the American Hierarchy and approved a year before by Rome. This Society is the outgrowth of a movement Providentially guided, set afoot by the co-operation of some American prelates and priests, who realized the needs of the mission fields and the strength of the Church in this country.

Maryknoll to-day, after ten years, reckons the number of its family, including the sisterhood that has grown up across the way, at 329—divided as follows:

<i>Priests</i>	35
<i>Auxiliary Brothers</i>	22
<i>Major Seminary Students</i>	92
<i>Preparatory College Students</i>	78
<i>Sisters</i>	102

The larger number of the above reside at the Center—but these other establishments have been set up and are functioning satisfactorily:

Maryknoll Preparatory College (The Venard) at Clark's Summit, Pa.—diocese of Scranton.

A Procure at San Francisco, California. This is as yet in a rented house, but has admirably served outgoing missionaries now in the field. Vocations have manifested themselves in California, and arrangements have been made through the kindness of Archbishop Hanna for their education at the diocesan Preparatory Seminary.

A Mission for Japanese Children in Los Angeles, California, under the patronage of Bishop Cantwell.

A Similar Mission in Seattle, Washington, under Bishop O'Dea.

A Procure and Medical Mission Bureau in New York City.

A Mission Procure in Hongkong, China.

Four Mission Centers in the Province of Kwangtung, China, and one in Kwangsi; with five others ready for occupation.

If the word "Maryknoll" today carries a meaning across the Catholic world, this is due to the wide circulation of *THE FIELD AFAR* which reaches more than ninety-two thousand subscribers and is read every month by probably half-a-million Catholics, representing almost every State in the Union and nearly every well-known country in the world.

In the personnel of Maryknoll—ardent young souls with aspirations to the apostolate—has been

WHERE THE MARYKNOLLERS COME FROM.

State (or Country).	Priests.	Students.	Brothers.	Sisters.	Total.
California		7		3	10
Connecticut	1	5	2	2	10
Delaware		1			1
Dist. of Columbia	2				2
Idaho		1		1	2
Illinois	1	5		2	8
Indiana	1	1			2
Iowa		2		1	4
Louisiana	1				1
Maryland	3	4			8
Massachusetts	11	44	2	31	88
Michigan	2			4	6
Minnesota		2			2
Missouri	1	6		2	9
New Hampshire				2	2
New Jersey	1	8	5	5	19
New York	6	33	6	26	71
Ohio	2	5		4	11
Pennsylvania	3	25	1	11	40
Rhode Island		2	1	1	4
South Dakota	1	1		1	3
Vermont			1		1
West Virginia		1			1
Wisconsin		1		2	3
Canada		1	1	1	3
France			1		1
Germany		1			1
Holland		1			1
Hawaii				1	1
Ireland		2		1	2
Japan				1	1
Newfoundland		2			2
Straits Settlements		1			1
Switzerland			1		1
West Indies				1	1

THE FIELD AFAR

SEPTEMBER, 1921

drawn from thirty dioceses of the United States a significant and valuable representation. And, although most of these are native-born, they are descendants of as many as eighteen nationalities, so that Maryknoll is indeed a melting pot. And we are pleased to add that so far in the history of Maryknoll the note of Catholicity has vibrated so strongly that there has been no place for the piping of nationalism. World-wide must be

the heart of every Maryknoller, because such was the Heart of Christ.

Since Maryknoll started on its course other mission movements have been inaugurated, and the mission spirit has reached in the United States a marked development.

In this development Maryknoll has had some share, and we are the better pleased since we are cer-

tain that this spirit will react upon faith and charity in the home-land.

The future for Maryknoll seems bright. Certainly God has blessed its beginnings with spiritual and material support and with trials—so necessary to a work of this kind. We ask our readers to say a prayer that the spirit of Maryknoll may be continued and gain strength daily. The field that lies before this young Society is indeed rich in opportunity.



THE FOURTH DEPARTURE GROUP.

Bro. Albert. Fr. Taggart. Fr. Sweeney. Fr. Murray. Fr. Meehan. Fr. Paschang.

The priests will go at once into the heart of Kwangtung, after a reunion in Hongkong where an important conference will take place to outline a program of Maryknoll activities in South China. The auxiliary brother, Albert, a master mechanic and expert gardener, will help our missionaries in the supervision of their various enterprises. The superior of Maryknoll is planning to meet all groups at Hongkong.

S E N D F O R M A R Y K N O L L - A T - T E N T O - D A Y —

Note, If You Please.

We remind friends of our late beloved associate, Father Price, that the second anniversary of his death will be commemorated on September 12. Those who knew Father Price well are more inclined to seek his intercession than to pray for him, but we must be on the safe side. God alone knows our worthiness. St. Paul was "conscious of nothing and yet not justified."

We urge prayers, then, for our confrere.

THIRTY-ONE cities in China are today supplied with *Y. M. C. A.* organizations. At Peking the Association is closely related to Princeton University.

The branch at Shanghai is evidently the largest, with four thousand members.

Whoever takes up Fr. Kress' pamphlet, "Maryknoll at Ten," usually finishes it at one reading and wishes that it were larger.

It is an excellent résumé of the story of Maryknoll, and if you who like us wish to interest some friend in what you like—place a copy of "Maryknoll at Ten" in his pocket. Later he will thank you.

Read this from a public school teacher in Worcester, Massachusetts, and if you have interesting Chinese in your neighborhood, keep in mind our desire to establish a relationship between Maryknoll-in-China and Chinese in the United States.

I'm greatly interested in the Chinese missions, as I have Chinese pupils in my school. Am sorry to say they are not Catholics. Some of the younger ones are members of the Protestant churches, and are under the care of their Sunday School teachers. As pupils, I prefer them to any nationality. They are very studious, gentle, obedient and very refined. I take THE FIELD AFAR to school and they seem to take great pleasure looking at the pictures of their native country. I asked one of the older ones who returned to China last January to visit the Catholic Mission at Canton and ask for Father Cairns. He promised me that he would.

He has two little sisters and I would like to have them attend the school.

Is This Statement True?

"In the United States every Catholic educational establishment from the lowest to the highest grade, including every Sunday-School, has been touched with the fire of the mission spirit."

No, it is not one hundred per cent true; but ten years ago it was not two per cent true, and in this our day every month records a splendid rise. Watch the spirit mount and be glad that you live to see the Catholic Church of America spreading its wings across the darkened wastes of heathendom.

We hope that we are not betraying confidence by publishing the following letter. Our excuse is that those who see the light may glorify the Father.

*Diocese of Lafayette, La.
Bishop's House, July, 1921.*

The reading of THE FIELD AFAR is a positive danger to the poor man. Your needs are so many and so deserving, and are so delicately and soulfully told, that one must be "dead broke" or have a heart of stone to hold out against your touching appeals month after month.

We have figured out that we shall best serve our own needs, which are not small down here, and ease our conscience somewhat, by making a modest contribution monthly out of our poverty. Find enclosed check.

May God, through the intercession of our Blessed Mother, continue to bless and prosper your apostolic work.

Devotedly in Christ,
† Jules B. Jeanmarc,
Bishop of Lafayette.

The "world" caught an item of news that shot out from Chicago about wireless at Maryknoll. Echoes floated back to us from China, Italy, Holland, Belgium and England.

The statement was somewhat exaggerated, but was founded on truth. To-day we actually have wireless receiving outfits at Maryknoll Seminary and at our College in Pennsylvania, and we hope some day to equip our missionaries with similar, or rather more simple,

**Why be content
With four percent ?
A Maryknoll Annuity
Will yield you more.**

outfits, but not—yet. The melon is not ripe.

When it does come, however, it will meet a need which has been well expressed in a letter from a veteran missioner:

Is that really so? I can but congratulate the Maryknoll Missioners for having found a means to minimize and soften one of the greatest trials of the foreign missioner, isolation and loneliness.

What Priest-Friends Say.

Being a religious I could not come to your assistance personally, but I begged a little from our College Mission Unit.

—III.

The enclosed five dollars should pay a mason for about an hour's work on your new building. Write again; maybe I shall be stronger financially.

—N. J.

We haven't much to give away here, but I know every little bit helps. God will give it back to us in another way. The people of Rosendale want to have a finger in the pie. Success to you—"call again!"

—Calif.

You want only \$5.00 from each of us. I'm sending you \$10.00. It's a good thing I am not rich, for then I probably might not feel like sending you even this little mite. Hope many others will send much more. It's a pity we don't realize how little we miss a five or ten lent to the Lord.

—Ark.

Until now I have not replied to your different appeals, because words build no foundations nor do they pay for subscriptions.

I wish I could send more, but I find I have a balance in the bank of 23 cents, and in my pocketbook about ten times that much. (Say nothing about it; somebody might want even that worse than I do!) —Oklahoma.

The delay in answering your rock-ribbed appeal is not due to a "petrine" formation in my cardiac regions. In case my heart should turn to stone by reason of your numerous, welcomed appeals, I'll will it to Maryknoll, for Maryknoll will need bricks sometime, if not always. May I be permitted to add that as an amateur historian I hail you as the foremost petrologist—I mean petrographer—of the late Wilsonian era and the present Hardening process?

—R. I.

Dilecto Filio
Jacobu^m Walsh
Americanae Societatis
catholica Missionibus provehendis
Moderatori

Benedictus VIII. XV

Dilecte Fili
salutem et apostolicam benedictionem

Non semel quidem laudavimus religionis studium quo iam
dix in America elaboratur ut missiones sacrae apud barbaras
gentes provehantur, simulque lactati sumus de lectorum
fructuum copia quae ab Instituto "Catholic Foreign Mission
Society of America", cui tu praece diligenter iuvante Deo, pro-
fecta est. Tunc vero iterum vobis gratulari vobis ex animo,
cum super a nonnullis, nominatimque ab Archiepiscopos
Dico Eboracensi, didicerimus opus istud magis magisque flore.
Si certe, post Dalm, tuae munera solertiae tribuendum
est; vos enim animarum studio flagentes, nihil reliqui facitis
ut iis gentibus, quae adhuc in tenebris et in umbra mortis sedent
Evangelii lumen cum humaniore vita affulgeat. Itaque,

merita vos laude honestantes, largitati bonorum omnium tamen
salutare opus commendamus; ac fore confidimus ut coepsum
illud sinense quod vobis proposuistis, id brevi, ad Dei gloriam,
in uerum feliciter dedicatis. Quoniam autem multum in hanc
rem contulisse novimus pium commentarium "The Field Afar"
inscriptum, idcirco, non modo id probamus libenter, sed
etiam ut quam plurimos catholici propagandi nomini studio
vobis official, magnopere precamer. Atque in auspiciu divi.
norum munera itaque ut paternae benevolentiae Nostrae:
signus, tibi, dilecto Fili, singulis commentarii lectoribus, ac
principiis iis omnibus qui quoquo modo rem iuvant Apostoli.
eam Benedictionem effuso animo impertimus. ~

Datum Romae apud Sanctum Petrum, die XII mensis
Junii MCMXXI, Pontificatus Nostrri anno septimo. ~

Benedictus XV

TRANSLATION.

To Our Beloved Son, James Walsh, Rector of the Catholic Foreign Mission Society of America.

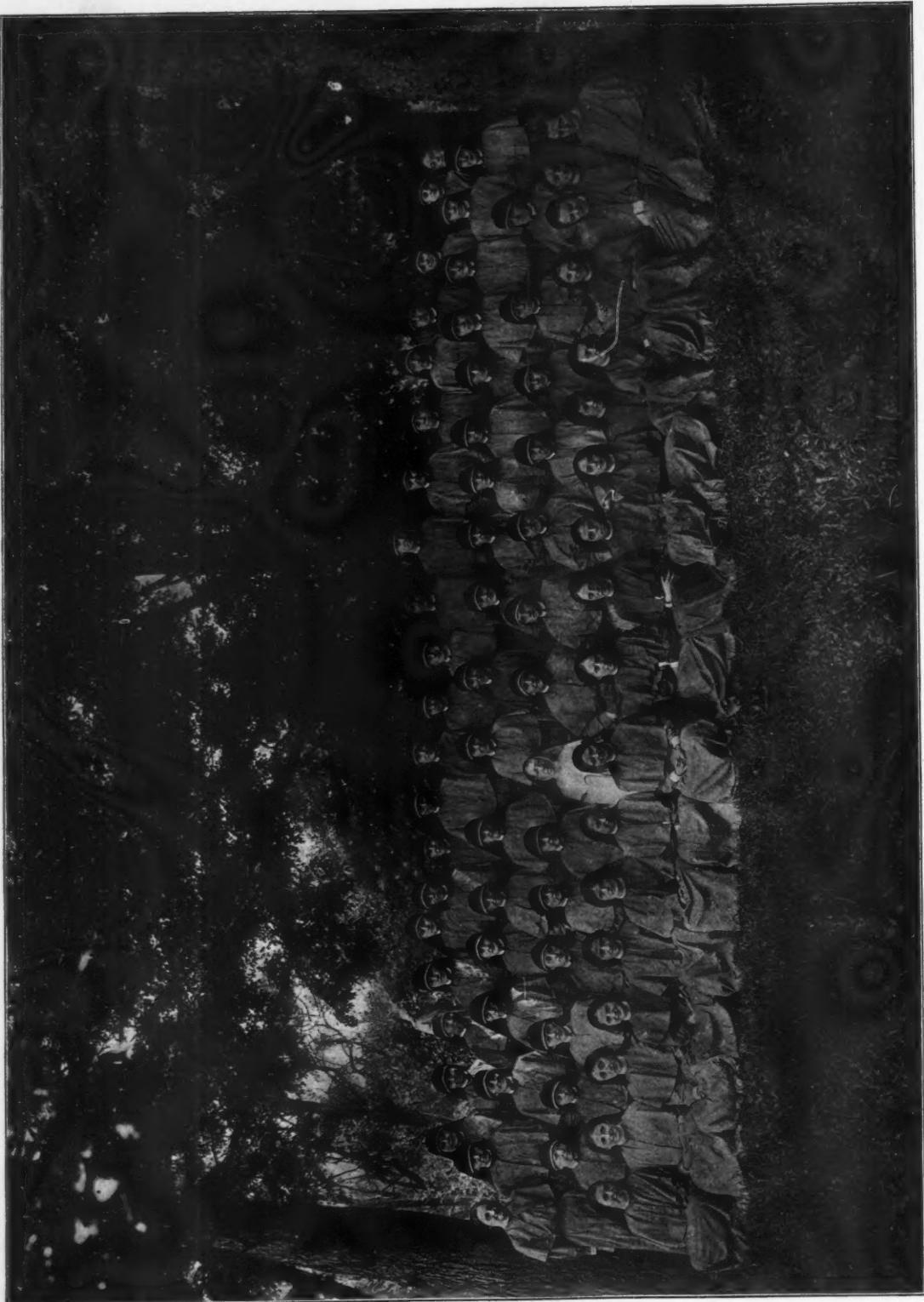
BENEDICT XV, POPE

Beloved Son, health and apostolic benediction.

More than once have we praised the zeal for religion which has long been active in America for the progress of the missions among the heathen; and at the same time we have rejoiced in the abundance of choice fruit obtained with God's help by the Catholic Foreign Mission Society of America, over which you preside. But now we wish again heartily to congratulate you, since recently we have learned from several sources and especially from the Archbishop of New York that this work is flourishing more and more. This, indeed, after God, must be attributed to the ability of yourself and of your associates; for, burning with zeal for souls, you leave nothing undone that the light of the Gospel with a more civilized life may enlighten the nations that still sit in darkness and in the shadow of death. Therefore, while bestowing upon you this merited praise, we command so salutary a work to the generosity of all good people; and we trust that for the glory of God you may in a short time bring into successful operation what you have undertaken to accomplish among the Chinese. But since we know that in this matter much is being accomplished by your periodical called THE FIELD AFAR, we not only willingly approve it, but earnestly pray that through it as many as possible may be filled with zeal for the propagation of our holy faith. And, as a token of divine favors, and as a pledge of our own paternal good will, we most heartily impart to you, beloved son, and to each of the readers of your periodical, and especially to all who in any way aid this work, the Apostolic Benediction.

Given at St. Peter's, Rome, this 2nd day of June, 1921, in the seventh year of Our Pontificate.

Benedict XV, Pope.



PROFESSED SISTERS, NOVICES, AND POSTULANTS AT MARYKNOLL IN JULY, 1921.

Add twenty-five to these and you will vision the community. The sister in white is Sr. Fidelia of Sinsinawa (Wisconsin), who by the kindness of her superiors has been allowed to remain at Maryknoll for the past few years as an adviser to the young community.

The Fleeting Days

THESE are busy days at the Knoll. With twelve missionaries for overseas, things are humming. About twenty full packing cases will start their long journey in a few weeks.

When we think of future departures we get a fright, but it is only momentary. Nothing will surprise us after a while. A few years ago the thought of twelve Knollers leaving for the Orient, with the expense of travel and equipment for the same, would have petrified us.

By the way—give us a lift with those cases, will you, please?—they are pretty heavy, and a few willing hands will lighten the burden.

On the day following the celebration of our Tenth Anniversary, all the Maryknoll priests, except those newly ordained and those on the Pacific Coast, began a retreat at our College in Scranton.

Fr. Bruneau, S. S., of St. Mary's Seminary, Baltimore, one of the founders of THE FIELD AFAR, conducted the exercises. All felt the benefit of these days of quiet and spiritual renovation among the hills of the Wyoming Valley.

Maryknoll owes much to the Sulpician Fathers, and a good share of the Maryknoll spirit, which is her most precious possession, is due to these priests. Both of our founders were trained by them, five of our twelve missionaries studied under them, and many of our seminarians have lived with them either at St. Mary's Seminary, Baltimore, or at St. Charles' College.

Fr. Bruneau gave one of the first students' retreats at Maryknoll—1914—and last year the priests' retreat was conducted by Fr. Havey, Director of the new Sulpician Seminary at Washington.

May God bless these self-sacrificing, exemplary men whose lives are spent solely in training His priests!

"How many sisters have you now in the Maryknoll community?" This question is often put to our priests. "Ninety-three, last night," answered one. He was "playing safe." The sisters have been increasing so rapidly that a daily revision of figures is necessary.

As a result of this growth the little chapel in the convent reached its fullest capacity, and the Maryknoll Superior was in distress till he thought of the stone building which had served as a laundry. The exterior of the building actually resembles a chapel and is often taken for such.

Within a few days the interior was transformed and the sisters were quite elated. Now they wonder what they will do when they pass the hundred mark. *Deus providebit.*



On August 5, thirteen Maryknoll Sisters made their religious profession. The Superior of Maryknoll, delegated by His Grace, Archbishop Hayes, received the vows, and Monsignor Cassidy of Fall River, Massachusetts, preached the sermon. The ceremony, held in the temporary chapel, was private.

A few days later several of those professed left for their respective assignments at Scranton and the Coast; while others who belong to the group destined for China will soon take their departure.

Of the newly professed, two are from the Diocese of Fall River, which has provided an unusually large number of Maryknoll subjects.

Without our sisters Maryknoll would be far behind her present place. To push out 92,000 copies of THE FIELD AFAR monthly, and 25,000 *Maryknoll Juniors*, is a considerable task—but it is only a small part of the work these Marthas do. May God bless them and may the chosen six who go forth this fall, the first to represent them

MARYKNOLL AT TEN

A booklet prepared for the Tenth Anniversary of the Catholic Foreign Mission Society of America by

Rev. William Stephens Kress
Priest of Maryknoll

*Edition limited. Price, twenty cents, postpaid. Special rates for quantities.
Address The Field Afar Office, Maryknoll*

in the Orient, reap an abundant harvest and pave the way for many to follow into the fields that are white.

There were several recent departures from the Knoll. The first was from the Seminary, when Fr. Kress and Bro. Francis left for California. Of course it was only a little jaunt of some three thousand miles. Why take a railroad train for such a distance?

As a matter of record, our two representatives did not take a train; nor did they take (except once) the kind of sleepers that lie between the tracks.

They started away in an automobile that had been given to Fr. Kress by his Cleveland friends when, in 1920, he resigned his parish to become a Maryknoller. The two Maryknollers occupied the front seats, and piled the rear with the wherewithal to eat, drink, and sleep on the way. Across the back of the car was a large banner of red felt to which had been attached the familiar heading:

MARYKNOLL.

By the way, did you notice that "boat" with its sign as it passed through the country? We have been waiting for some one to report.

"And did they go all the way to California in an automobile?" you ask. Why, dear friend, this is an everyday occurrence now, and with railroad rates high the idea is not so bad, especially if you have friends along the way who would be almost willing to supply the gasoline to get a look at you.

"And was it tiresome?" We

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don't know about Brother Francis, a stocky youth who smiles through difficulties, but Fr. Kress is a veteran globe-trotter and rests in movement.

After a very successful propaganda for THE FIELD AFAR in the Middle West, he was suddenly called to California in May. He returned as far as St. Paul in late June to preach a retreat for the priests of that archdiocese. A few days after he had finished, he appeared at Maryknoll, made a forty-eight hour preparation, and started his transcontinental flight.

By the way, if you have no copy of Fr. Kress' admirable little book, "Maryknoll at Ten," you are missing something worthwhile. The cost is twenty cents post-paid, and if you can't afford this amount we are almost inclined to send you the booklet free. We would send it to many if it had not cost us more than a thousand dollars to print—and printers do insist on presenting bills.

Summer suns evidently start



FR. KRESS AND HIS COMPANION.

This photograph was taken before the cross-country auto flight. The two landed alive at Los Angeles.

people up and around. At least, this is Maryknoll's experience so far as it is affected by visitors. And the passing summer has recorded many from the Eastern Coast to, and beyond, the Mississippi.

Only one bishop appeared last month, but several monsignori threw purple shadows, and we had many simple God-fearing priests like ourselves. Then there were the representatives of different orders of sisters, and lay friends by the score. They were all welcome and they took what we gave them, while from several we took what they had. We don't mind visitors if they don't expect us to dance attendance on them—and Maryknoll has very sensible friends.

Before leaving for Eastern Asia, Fr. McGillicuddy, one of the American Lazarist (Vincentian) missionaries, called at Maryknoll. We should like to have met the entire group, but one was better than none. The American Lazarists will not be far from our Maryknollers—not far as distance is reckoned in China—and it is our hope that there shall be an occasional "get together," not only for the pleasure of meeting, but for work that calls for cooperation. Later we hope to have with us over there, from back here, American Dominicans and American Passionists. Already there are some American Franciscans. And then, together, we would prove our title to be called Catholics.

You should see the infirmary and dispensary organized at St. Michael's by Brother John, our solitary graduate male nurse. The space allotted to each department is about ten by six, but the place really looks the part and serves a fine purpose.

The operating table is actually inviting and the surgical instruments are appealing—to Brother John. When someone falls off the scaffolding at the new building and everybody is helplessly disturbed, Brother John is in his glory, and when his patient ar-

rives at the hospital the interne finds something worthwhile done.

The good Italians on the job look on Brother John as their best



BROTHER JOHN—NURSE TO HIS MAJESTY.

friend. They offer him fees, and when these are refused they build him shrines, one of which might yet go into the infirmary or the dispensary in the new Seminary.

And this reminds us that some medical friends or other clients of St. Luke would do themselves and Maryknoll honor by memorializing either the dispensary or the infirmary.

At St. Teresa's the Maryknoll Sisters have more than one graduate nurse and a real doctor, with others on the way, but no dispensary nor infirmary, and no room for either. But all will come some day, and our sisters live in hope. In the meantime, they ask themselves if a dentist will not turn up. They have, by the way, a lawyer—a member of the New York bar—but her services are limited to office calls. A dentist—or should we call the lady a *dentistine*?—

If any friend desires to meet the expense, for one year, of training a young apostle, the gift of two hundred and fifty dollars will meet this purpose, and the student selected will gladly remember the spiritual needs of his benefactors.

YOUR HELP TO GET A MARYKNOLLER OVERSEAS

would be quite fetching, especially if she had a strong pull. This much is certain, that with four-score sisters at Maryknoll a Sister Dentist could keep in practice.

Then would the Seminary across the fields get busy and pray some bachelor dentist into the ranks of its Auxiliary Brotherhood. What a find he would be!—if he had the requisite qualifications, of course. Well—some day!

The Seminary now has a couple of lawyers, several commissioned army officers, a naval officer at the other end of the wire, and—the rest of us. Why not a dentist? We would give him gold or platinum if necessary, and we have loads of cement on the property, not to speak of silver and other fillers.

Of course there are dentists down in the village, but it takes time and means to get to them, and they seem to be too few. The wait for an engagement is as trying as the treatment, which very few people really enjoy.

During the summer months one-

Up to August 1 the call for stones in the new Seminary above the foundations (reserved for priests) had brought seven thousand dollars; that for bricks in the Venard College, three thousand,—a good and much appreciated return, to which we hope to add yet many more thousand dollars.

We would interest the younger generation to put bricks in our Preparatory College, and would encourage our adult friends to put stones into our Seminary.

half of the students are on vacation, and out of the other half two groups go into hospital training at St. Vincent's and St. Francis' in New York City.

This idea has been carried out now for several summers, and it seems to be an advantage to all concerned. The students return with a store of medical knowledge, the hospitals are sorry to see them go, and no fatalities have so far been laid at their doors.

Then, for a change, the students try to "land a church" for Sunday. This means that they seek out some pastor in whose parish once upon a time a Maryknoll priest had spoken and secured a goodly list of subscribers. The students remind this pastor that many of his people would probably

renew if he would say but the word. They offer their own services to register names—and they tell the pastor so much about Maryknoll that he finds himself in possession of good material for a Sunday instruction. The following Sunday the zealous youths reap for Maryknoll the harvest of this sowing. And the pastor knows in his heart that the effort of these loyal young apostles will bring down some special graces on himself and on his flock.

At this writing the Maryknoll Sisters, who already have passports for China, are "asking Father" for a small statue of The Sacred Heart to take with them, and for a library of spiritual books. Correspondence invited.



ON THE TENTH FOUNDATION DAY.

It was a home celebration, but if we had room and time we would have opened the gates and the lid for a day.

WILL BE TIMELY AND WELCOME.



SS. PETER-AND-PAUL'S FROM THE HIGHWAY.

St. Peter's, our first solid structure, is at the left. St. Paul's, completed last year, is at the right. Both now form one building, as picturesque as it is useful. Here busy hands prepare the messages that go to every state in the Union and to almost every country in the world.

GLIMPSES OF MARYKNOLLS ALONG THE LINE.



From the tower of our Venard College there is a most attractive outlook over hills and valleys. The little pond on our land is the only water in view,

the Convent. A new road, yet in the rough, is outlined in the foreground. And on the other slope of the hill are the finishing touches of something that

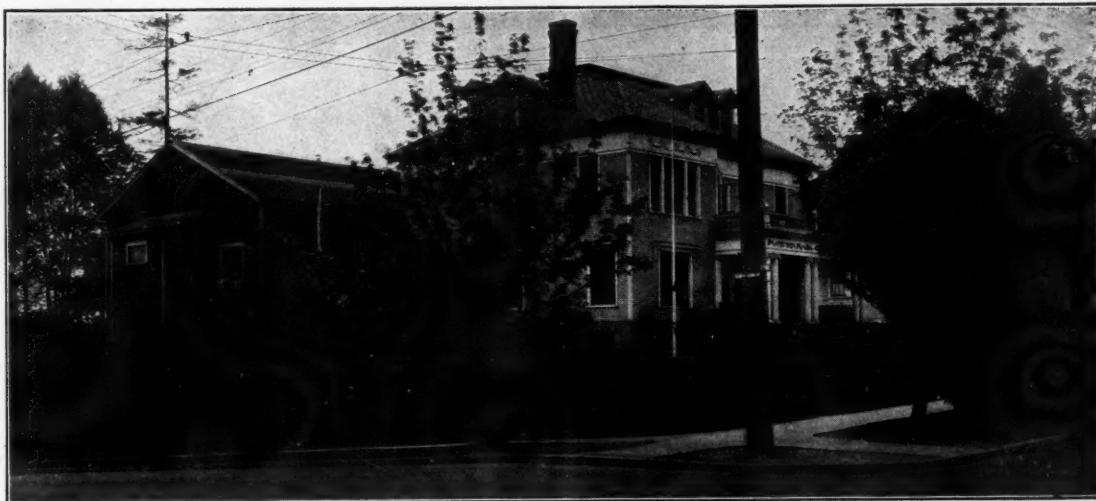


but some day it will serve us as well as if it were a lake. From the hill above the pond we can glimpse the half-completed College, the Power-House, and

ran into thousands of dollars which we should have preferred to send to China, the Sewage Disposal Plant—a nice name for something which compelled

expenditures under penalty of laws and other troubles. Our friends are kind to us, but we have not the heart to ask them to pay for such an improvement.

Of course you noticed our cover. We felt that Maryknoll's Tenth warranted this feature. The tower is that of the new Seminary. It will hold water and is especially designed for that purpose.



And here at the foot of the page we find the home of Maryknoll-in-Seattle, where now seven sisters are installed, three of whom are taking a course in nursing across the way at the Providence Hospital.

SEND OUR CIRCULATION UP BY ONE POINT.

THE FIELD AFAR

SEPTEMBER, 1921

Maryknoll Medical Bureau.

MARYKNOLL - IN - NEW YORK, at 410 East 57th St., is getting into shape slowly, simply because we do not need to rush repairs and can save something by taking our time.

The Medical Bureau is installed, however, and Dr. Flagg, its Director, announces a pledge of \$600 for the ensuing year from a much interested *medico*. The first payment—\$50—has been made.

Those among our readers who are connected with things medical are invited to drop a line, or to send their cards, to the Maryknoll Medical Bureau at the address above.

A consignment of medical books

has been sent by a physician to the Maryknoll Medical Bureau, as the nucleus of a special library.

Here are a few sentences, taken from our missionaries' letters, that bear on things medical:

A number of boys were treated for ills, one with a sore knee, another with a swollen jaw; and we had to send a lad to the Protestant doctor to have an abscess in his ear lanced.

Our infirmary was busy to-day. A respected member of the grandmothers' home had a sprained forearm that pained her when she talked; a healthy boy had a fine collection of assorted pimples and boils; several had skin trouble, especially of the scalp, for which we have found helpful a combination of *Healus* and *Dustitoff*, both compounded from private formulas of a charitable New York druggist, but the combination is new. We got some medicine from the Protestant doctor

for a consideration and sent it to a Catholic of Chashan by a boatman.

For drugs, the three staples required are: quinine for the universal malaria; santonine for the equally universal intestinal worms; and a tonic for the great variety of troubles that are comprehended under the vague title of "sam tung" (heart pain), but which refer mainly to the stomach.

The *Maryknoll Medical Bureau* is housed in a very ordinary three-story house.

The house also serves as purchasing headquarters for our various home and foreign establishments. And it is beginning to function as a centre of activity for Catholic Oriental students.

Maryknoll-in-New York is just east (three doors) of First Avenue.



THE LATEST PHOTOGRAPH FROM MARYKNOLL-IN-LOS ANGELES.

WE ARE NEARING THE 100,000 RECORD.

THE FIELD AFAR

The Hearty Word.

\$5.00—just a trifle of what I think it is worth for a year's enjoyment and enlightenment! —*N. Y.*

I enjoy it more than any of the other magazines I receive and they are many. —*N. J.*

Your FIELD AFAR has been the "Life" of many grouchy readers. When it comes we always say we'll give it the O. O., but find that it is adhesive and refuses to be laid away like other magazines until quite finished. In self-defense we do not spend much time on the Burses page lest we be tempted to take a flier in Burses.

—*Rev. Friend, Pa.*

Just ran across the first copy of THE FIELD AFAR that I have seen, and think it splendid. I found this copy in a dentist's waiting room. Had never heard of THE FIELD AFAR before, and I take several Catholic periodicals. It would be fine if our local churches could have copies in the rack in the vestibule, especially now that we have a Maryknoll establishment in our midst.

—*Wash.*

The July number of THE FIELD AFAR is here on my desk, and it is such a temptation to pick it up and read it between the dictating of letters and the answering of questions to transient visitors that I am making constant mortifications, which I have decided to offer for the success of your missions. I know that not less than ten times this afternoon have I picked it up and put it down again.

—*A Religious, Ind.*

Rising! Rising! Watch!

It begins to look like one hundred thousand subscribers before the end of Maryknoll's Tenth. Our students have been making a strenuous propaganda in their brief vacation time and pastors have been "more than good" to them.

July registered 5371 new names added to the list. New York went ahead, but Minnesota, Ohio, Mass-

achusetts, Missouri, California, Illinois, and South Dakota all ran into the hundreds.

Schools In Line.

YOU know that fine story of the boys and girls, banded together for love of an Infant God, who went forth to re-take the places hallowed by the last sufferings of Christ. It was the Children's Crusade—"For God and the Holy Lands!" If their objective was lost, who will say their efforts were in vain?

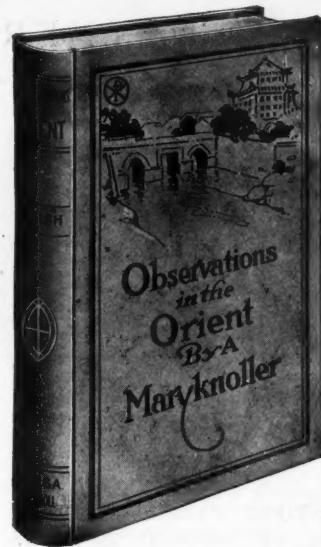
Today another Crusade is on. Catholic students are ranging themselves beneath the standard of The Sacred Heart, and much like the cry of the children of old is this modern call—"For God and the Mission Lands!" It is a holy ambition to solace the Heart of Love with love from all the world. God's blessing on these young people who do what they can to further God's kingdom on earth!

If the interest of Directors in schools and Sunday-schools keeps a-rolling—and the impetus is already giving us an occasional thrill—there will be glorious days for the cause of foreign missions, and, we may add, for home missions as well. Note how the spirit breathes how and where it will:

The members of the Unit are much interested in the Maryknoll Missioners' Letters. Please accept our thanks for your kindness in sending them.—*Ky.*

I am going to use the Maryknoll seals to paste on the outside of the children's catechisms, so that when they take up the book to bring it to Sunday School they will be reminded of Maryknoll and their penny. —*S. F.*

The New Seminary Walls are going up—thousands and tens of thousands of STONES! These STONES sell for from five to fifty cents apiece. BUY A STONE and send your NAME. Let your family, friends, acquaintances, relatives, departed, all into the movement. Send the NAME of each donor. These NAMES will be put into a metallic capsule and imbedded in the Seminary Walls. So will your STONE and your NAME be built into the Walls of Maryknoll forever.



Attractively bound in red cloth,
stamped in gold and black.
320 pages text, 80 pages illustrations
Price \$2.50 Postpaid.

Address The Field Afar Office.

We are all deeply interested in your work and the pupils consider THE FIELD AFAR one of their best friends. May the prayers and sacrifices of those who have the privilege of working in the foreign missions obtain for our dear children the graces they need to be faithful to Christ and His Church.

—*Montreal.*

Enclosed please find check for seventy-two dollars representing some thousands of small sacrifices made by our school kiddies. The Mite-Box has a taking manner and its appeal keeps Maryknoll in the minds and hearts of our children. I promised them that I would ask you to devote the amount as part payment on the education of a foreign mission student. —*Ala.*

Since the visit of one of your fathers to Mount St. Joseph, the Sodality has taken an active interest in the work which is being carried on at Maryknoll. Various organizations in the school have made practical application of their interest, and the enclosed checks (\$180) are the fruits of their efforts.

With this money the Sodality wishes to pay the expenses of a catechist in the Maryknoll Mission for one year. Before the end of the school year we hope to be able to provide for the maintenance of another catechist, for it is good to feel that we can help, even in a small way, a worthy cause. —*Ia.*

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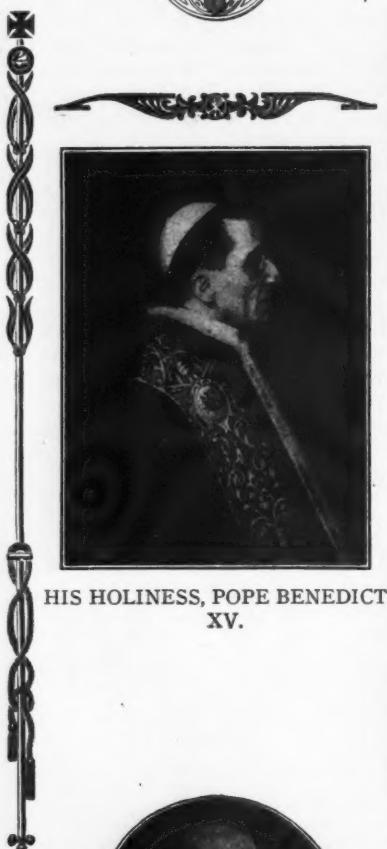
FATHERS OF THE MARYKNOLLS.



MOST REV. PATRICK J. HAYES,
D.D., ARCHBISHOP OF NEW
YORK.



MOST REV. EDWARD J. HANNA,
D.D., ARCHBISHOP OF SAN
FRANCISCO.



HIS HOLINESS, POPE BENEDICT
XV.



RIGHT REV. EDWARD J. O'DEA,
D.D., BISHOP OF SEATTLE.



RIGHT REV. MICHAEL J. HOBAN,
D.D., BISHOP OF SCRANTON.



RIGHT REV. JOHN J. CANTWELL,
D.D., BISHOP OF LOS ANGELES.

*Know, therefore, it is our wish
that in all Catholic dioceses of the
world there be founded what we
would call a "Clerical Association
of the Missions."*

—Pope Benedict XV.

*Remember that you are to prop-
agate not the kingdom of men, but
that of Christ; that you are to en-
roll citizens, not into any country
of this world, but into that of the
next.* —Pope Benedict XV.



RIGHT REV. JEAN DE GUEBRIANT,
VICAR-APOSTOLIC OF
CANTON.



RIGHT REV. DOMINIQUE POZZONI,
D.D., VICAR-APOSTOLIC
OF HONGKONG.

WHERE MARYKNOLLERS ACROSS THE PACIFIC DWELL.

Follow the arrows on the map below and find Maryknoll-in-China, actual and in prospect.



The Procure and the Convent are at Kowloon, directly opposite Hongkong.

FROM THE KNOTS AND FLATS OF CHINA.

From Fr. Walsh in Wuchow.

THE war between Kwangtung and Kwangsi, long prophesied, broke out yesterday and they are fighting at a good clip down the river. I think there will be no trouble in Wuchow itself, as there are so many foreigners here; and, in fact, there is an American gun-boat here to protect us all. Fr. D— and I took lunch on the boat yesterday and found one of the sailors to be a young man from Cumberland, Maryland! It is like a trip home to meet a man from your own town out here.

The war is a matter of Chinese politics that would take a long time to explain—or rather, nobody can explain it. How long it will last is problematical, but most people do not regard it seriously. It is said there is going to be fighting in Loting and Kochow, but our men report things quiet there so far. We are not worrying, for this state of affairs is almost a normal condition in China.

Fr. Dietz and I are well but getting no converts. I don't hope to do much in Wuchow until we can get a larger property with room enough for a school and a reception hall. Our present home is so small that we could not invite the people here even if they wished to come. I have been dickering for a property for a long time but without success. After a hunt I settled on what I considered the most desirable site, a hill lying between the business section and the foreign section. This would make a fine mission and is suitable on every count. But the price! I was so disgusted that I dropped the whole matter right there. One could buy the same land in Hongkong itself for a good deal less money. Well, that's the way it goes. We shall just have to wait and see what we can do as time goes on.

Why not invest that Liberty Bond in Maryknoll's new Seminary, and secure for yourself or a deceased friend a perpetual share in the spiritual advantages of America's Society for Foreign Missions?

Fr. Oh! from Kochow.

FOR weeks there was no let-up in the preparation for Kochow's First Grand Athletic Meet. Day after day, the prisoners from the local lock-up continued with the utmost good nature—in spite of their shakled legs—and most surprising energy. The land adjoining the church, formerly the garden of the Civil Yamen, was to be the historic scene, and it has undergone a wonderful transformation. All the schools of the six subprefectures ruled from this High City contended, and the subscriptions towards the expenses of the Meet are said to have totaled Three Thousand Dollars.

Sunday, May 1, saw the Grand Opening of the Maoming Athletic Association. The flag-raising had taken place Saturday evening, and at six o'clock Sunday morning the blare of trumpets and roll of drums announced the arrival of the competing colleges. The faithful at Mass were noticeably distracted and could hardly await the last Gospel. Truly it was a gorgeous display, such as Kochow had never before witnessed. But hardly had the games begun when old "Jupe Flue" showed his jealousy and converted the field into a natatorium (Philadelphia for swimming pool). However, by evening the grounds were fairly dry, and a lantern parade saved the occasion, while an acetylene arc gave us our brightest

Kochow reminder of the Broadway that was.

Monday and Tuesday, between showers, races were run and games were played; but, outside of a social call to acknowledge the invitations of the military and civil mandarins, the Kochow Fathers were not much in evidence. However, by Tuesday night, an SOS came from the Committee in Charge. They had no judge suitable for the Big Games, and would the Shan Foo kindly supply?

By this time, feeling was running rather high between the principal contenders, the Agricultural School, the Kochow Middle School, and the Kochung, or Middle School of the Six Counties. The Presiding Judge had been rather indiscreet, it was said, although we could not determine just how he had been too partial. Anyway, he had left the grounds with undignified haste, after the General in charge had drawn his sword with a most significant gesture. The Exalted Substitute boasted considerable rank—but it was mostly in his decisions, so that dissatisfaction threatened to ruin the aforesaid *First Grand Annual*. Who could save the day? Everyone craved the honor, said the Uen Cheung, (*Civil Mandarin*) but none was keen on suicide. Surely the Shan Foo had the requisite knowledge, and none there was who could impeach his fairness!



THE TITULAIRE OF SNEEZEVILLE, HIS CURATE, AND SOME OF HIS NOTABLE NEIGHBORS.

Modestly we yielded. A special badge having been "struck off" and "stuck upon" our ample front, the games proceeded. And there was no blood shed except upon the foot-ball field. With that sensitive fairness which marked his career as Referee of the Venard games, our umpire struttetd the field of battle; and when the following Monday saw the Meet's successful close, it was with merited glory—the General on his right and the Uen Cheung (*Civil Mandarin*) on his left—that he led the great parade around the enclosure.

Joking aside, it was certainly a big honor that we received, and it gave great prestige to the Church. Of the thousand and more students witnessing the games, there were very few who had any adequate idea of what the Catholic religion stands for, nor did they care to bother finding out since they could see no visible signs of its greatness. Oriental psychology is still the same as when it made St. Francis Xavier lay aside his modest religious habit for the gorgeous attire of his Japan apostolate. The Chinese God is Mammon, and since the Catholics here are of the poorest, the pagans have a contempt for their religion. When they find, as in this case, that Wealth and Power cannot furnish justice, they are moved to find out why the Christian religion alone can supply it. Whether "post hoc, ergo propter" or not, we had one of the Kochung students come around afterwards and ask for instruction.

The next evening, our catechist represented us at an Athletic Meet Banquet, but the following day he had difficulty in conducting class. He walked straight, he talked convincingly, but he couldn't keep the characters from dancing before his baffled vision. In vain did he wipe his glasses—class had to be called off. That rice wine must be a close-relation to the post-bellum "hootch" we occasioinally read about.

The war-dogs are again snarling, and there are troops massed at all the passes leading into Kwangsi. The only thing preventing actual war just now is lack of funds on both sides. However,

since both are anxious to "start something," they'll probably find a way to make themselves and their respective provinces even more wretched than they are at present. However, unless some more startling symptoms show by Thursday next, the pastor will leave the fort to Fr. Wiseman's generalship, and hie him forth over those awful Loting Mountains to the Wuchow Meeting.

The bubonic plague is with us again. It is about at a standstill—always ready to burst forth, but no new deaths reported in our immediate neighbor-



MILAN AND MARYKNOLL IN HONGKONG.

hood. We have the usual number of rats dying in our compound, and have taken the usual precautions against them. Of course, every man, woman and child in the Catholic Mission knows by heart the instructions about first pouring kerosene over these dead rats in order to kill their even more deadly fleas, and how they should be picked up with a pair of fire-tongs and carefully burned. Imagine our disgust, on hearing a racket one evening, to find that a rat, discovered dead on a school-boy's mat-bed, had been immediately thrown out of a window into the expectant jaws of a scavenger dog. No other race than the Chinese could long endure the

A NEW PAMPHLET— MISSIONS, A DUTY

By the late
REV. THOMAS F. PRICE

Price Five Cents

Address: THE FIELD AFAR OFFICE

prevailing combination of torrid humidity and cynical contempt for sanitation. Even they are beginning to feel it, for their records show no trace of the bubonic plague prior to the last generation.

A patient came in the other day with an almost hopeless case of gangrened foot. We did our-best in disinfecting and treating it, but it really called for amputation. Oh! for the day when the Kochow Catholic Hospital will have a real graduate doctor! The city hospital, adjoining our compound, has been abandoned for over seven years, and it will be ours for the asking. Come on, you Doctor Kelly or Burke or Paderewsky, and grab this ground floor opening!

In Sight of Hongkong.

Maryknoll Procure,
4 Liberty Ave.,
Kowloon, China.

THE Procure is near the railroad, five minutes from Yaumati station, where we can choose one of seven trains a day which takes us to Hongkong at a cost (for both train and ferry) of an American nickel.

When going to or from Hongkong we plan to get the train, which is cheaper and quicker than rickshaw.

The district is mosquito-laden, because of rice gardens on the opposite side of the railroad. The settlement is called "Garden City," and consists of about half a hundred houses erected upon filled-in ground, elevated about twenty-five feet above the street level. Therefore the inhabitants, including our Maryknoll selves, can look over the railroad embankment toward Yaumati's Chinese houses, not far distant, and toward Hongkong's hills about a mile from us.

On Liberty Avenue (doesn't that "listen well?") our four rooms occupy two floors, and though we are surrounded by Portuguese in close quarters, we have some privacy. Let us

THE FIELD AFAR

SEPTEMBER, 1921

climb together the forty steep stairs of cement. What care we for the puffing? Exercise is good for us, even in this hot climate.

Our door looks out beyond a pillared portico and over an 8'x30' flower garden toward the setting sun.

We may step along the cool porch and inside the doorway. Those red floor-tiles facing us in the hallway look as though they were freshly washed—but they haven't had a bath since last Saturday. Although the sun is shining brightly, the damp atmosphere wets the tiles, moulds the carpets, and ordinarily makes a ground-floor-house unhealthy. Because of the elevation, however, "Garden City" houses are better than some.

On our right is a room about fifteen feet square, and when you've seen it you've seen the entire house, for the four rooms are exactly alike, two on the ground floor and two upstairs. This room has a table, a few chairs, and some filled bookcases. It is the Procure Library, Refectory, Reception and Recreation Room. Directly in front of us as we look from the door a fireplace adds a sense of warmth even on this damp day.

I said all four rooms are alike, but one we have made our chapel and built the altar over the fireplace. And now the fire of the Sacred Heart of Christ burns within a tabernacle that was fashioned by pagan hands. It is a small and simple dwelling place for the God of all, but we feel that He is pleased.

Off the staircase-landing is the one luxury of the house, a shower-bath, which enables the visiting missioner to revel in clean water.

A room for the procurator and the guest-chamber open on a veranda six feet wide. The rear windows give a view of the vegetable garden, 30' by 20', where lettuce and Chinese vegetables are already growing.

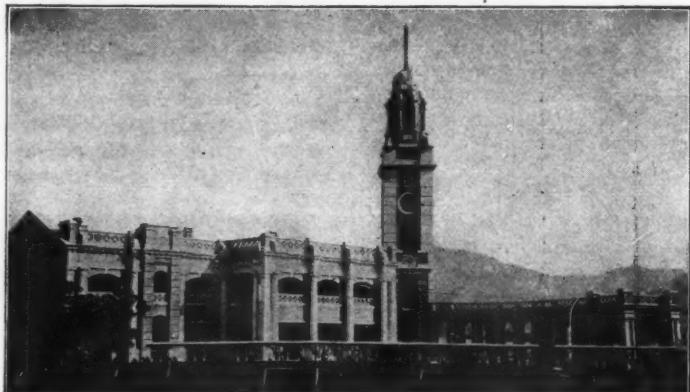
The upper veranda is large enough to accommodate, in a pinch, four army cot beds—those you see folded and piled on top of that cupboard in the great room. So, when we have a half-dozen Maryknollers passing through, all can be accommodated.

Let us go downstairs again. In the miniature building adjoining those two rooms are the kitchen and servant's

quarters. In the kitchen an iron stove burns costly wood sparingly, and can turn out a fair roast or a good cake when our cook, *Ah Che Yeung*, is presiding. The small room has three bunks which we had built one above the other, ship-fashion.

Yeungkong, Kongmoon, and other places south and west of here. They staid four happy days, and on the last day a telegram came saying that they would arrive in Hongkong last week.

They went to the council meeting at Wuchow and are expected back next



THE RAILWAY STATION AT KOWLOON.

The yard is surrounded by a wall, enclosing the vegetable garden. If the neighbors allow us to use their house-walls, visiting missioners can have a hand-ball game occasionally.

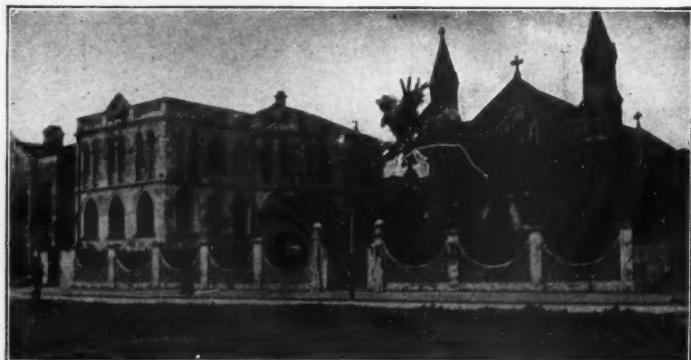
Though small and compact, the Procure is comfortable and easily kept clean. Its rent—\$35 American—is cheap for Hongkong.

Frs. Ford and Vogel "blew-in" on us and brought rumors of wars and mobilization of thousands of troops in

week, with Frs. Meyer and O'Shea.

"Shall we be crowded?" you ask. I should say not, for I have not mentioned our spacious flat roof reached by a series of two bamboo ladders.

Another priest-visitor was Fr. Hayes, an Australian recruit of the Maynooth Irish Mission. He spun Irish yarns with Fr. Ford who, with Fr. Vogel and myself, entertained him. He was sent from Australia to China to visit the Irish missions and missioners in and around Hanyang, to get facts,



CHURCH AND RECTORY OF THE MILAN MISSION AT KOWLOON.
The Maryknoll Sisters will live for a year in the house at the left of the rectory.

photographs, and first-hand information. With less than two months in China he is now returning home to Australia for propaganda work. It seems a huge expenditure, but it is merely applying business principles to a religious cause. "The children of the world are wiser in their generation than the children of light."

It pays to watch the auction sales.

We bought twenty gross of *A. W. Faber* lead pencils with erasers, on speculation for our missions and school, at less than an American cent each; also a case of good toilet soap at about two cents, U. S., per cake.

Five Maryknollers surprised me by "dropping in" on the return from Wuchow. Frs. Walsh, Ford, Meyer, Vogel and O'Shea did not mind the close quarters; two of them were put in our lone guest-room, and the other three slept on the veranda. The "boy" who arrived with them stretched out on a table.

We treated ourselves to a combination business-pleasure trip, by riding around the island of Hongkong. Swam a swim on the opposite side at Repulse Bay—an excellent bathing beach with real salt water. Fr. Walsh was so glad of a salt water swim that he "swallowed a quart" of the briny deep in appreciation. Fr. McShane, who had been pulled out of St. Paul's Hospital to enjoy the fresh air, proved a good clothes-watchman, and he was aided by Fr. Vogel. Fr. Meyer was missing, however. He was busy and does not care enough for bathing. All the others sported in the waves, and floated as in "ye olden days at Harmon on the Hudson." We then punished sandwiches, hot coffee and tea, and other appetite-satisfiers which we had brought along. Went to the Christian Brothers' Villa, Pokfulum, side of Hongkong. Here we hope to make our retreat in the fall.

Frs. Ford and Vogel left on the night-boat for Canton. Fr. Walsh tinned with Fr. Robert and, upon the latter's suggestion, our mission Superior visited the Colonial Secretary's office concerning Kowloon land. Fr. O'Shea had some dental cavities filled and Fr. Meyer made many and varied purchases in Hongkong.

Pittsburgh in China.



FR. DONOVAN GETS A LETTER FROM HOME.

THE pastor is out on a mission trip and at present I am the pastor. An invitation from the mandarin came last week, inviting the pastor of the *Tin Chue Tong* (Catholic Church) and his curate to attend a banquet to be given the following Monday. Here was a double invitation! I was pastor and curate at the same time. A banquet given by this official made it necessary that the *Tin Chue Tong* be represented.

Invitations were given to only the select forty of the town. According to Chinese etiquette the invitation must be extended three times. The second and third were late in coming. I had my supper at home and was just leaving the dining room when Invitation No. 2 was handed to me. All I had to do was to wash my rubber collar and take a shave. By the time I was finished, Invitation No. 3 arrived and I was on my way to the royal dugout, the toastmaster leading. It was a good thing he did or I never would have found the place.

The Maryknoll stable is a palace compared with the banquet-hall. As I entered twenty soldiers lined up on either side to salute *à la Chinoise*. The mandarin came to meet me, bowed, shook his own hands, bowed and shook hands again. I tried to imitate him. A chair was offered to me and there was where I made the first break. According to the Chinese Hoyle, you are not supposed to sit down until you have been introduced to all the guests. I took the chair as soon as it was offered, much to the disgust of the others.

The host then introduced me to the thirty-nine others. This meant more bows and hand-shaking. One would say to me, "What is your lofty surname?" Response, "My humble sur-

name is Wan Shan Foo." More bows, hand-shaking, and "after you, dear Gaston" stunts seeing who could be the last to sit down. I was first. Now American rubber collars have some elasticity, but were not made to be worn at a Chinese banquet. With all the bows I had to go through, mine, which was rather old, soon went beyond the point of elasticity and broke.

The Chinese tried me out on Chinese and found I was able to follow their conversation. A pipe was passed around, but I had the pleasure of doing without a smoke from a pipe that had been used by about ten thousand other people.

The toastmaster came to the front, all smiles, and told us how we were honored to be the guest of the noble mandarin. A tablecloth was placed, the table set, and "tickets" were put at each place. Then the toastmaster bowed and began to read from a long scroll the names of those present. According to the above-mentioned Hoy'e, you are not supposed to take your place, but only to stand up and bow. I took my place at the table and realized my mistake only when I noticed the others all bowing.

When all the names were read off, the mandarin began a speech, telling how pleased he was to have us dine with him and how glad to have the Mei



THROUGH THE LENS NEAR TUNGCHAN.

THE FIELD AFAR

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Kwok Shan Foo (American priest—yours truly) among those present. I felt like telling him how sorry I was to be among those present. After the speech, bows and shakes, and more "after-you stunts," I was the first one to be seated again.

Now the mandarin is the "king" of the village, and it was fitting that this banquet should be in keeping with his position. I have no doubt it was. The other banquet I attended was only a light lunch compared with this one.

When we were seated all drank to the health of the mandarin. What this drink was I do not know, but if it were the only thing obtainable in America, there would be no need of the 18th Amendment. Then the toastmaster called out, "All ready!" and we picked up our chop sticks to make a stab at dish No. 1, ? ? ?. After a second and third helping was taken, lips were smacked to show approval of the contents, and the dish was removed.

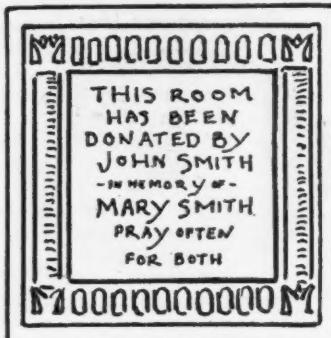
The anti-prohibition boy saw to it that our cup should not be empty. This cup, by the way, is about the size of two ordinary thimbles and care must be taken lest you swallow the cup.

To kill time, while the courses were being changed, watermelon seeds were placed on the table. I think I had about a thousand during the banquet. I am glad my appendix is some place in America or I might now be in the hospital.

Dish No. 2 was snails, in brown gravy. Chop sticks could not be used, but a combination spoon-and-plate was. This combination affair is about twice the size of a tablespoon.

After every course in which the plate and spoon are used, water is placed on the table. After the tenth, twentieth, and thirtieth course, the pipe is passed around. We had forty-one courses, one for each guest and one for the mandarin. I was looking for the rice. Rice is the last course, so if you ever attend a Chinese banquet you will know it is over when you finish your rice.

I suppose you would like to know how I managed the chop sticks and combination plate-and-spoon? Well, I did not manage them. I got ready when the signal was given and made a



Five hundred dollars will suffice for the dedication of a student's room in the new Seminary. On the door will be encased a memorial tablet, as suggested by the above cut. Eighteen rooms are already taken. Will you dedicate one?

stab at the dish when the others did, but would take nothing from the dish. The others were too busy to bother about me. On one occasion the mandarin noticed I had nothing on the return trip and helped me out. I looked, and then took a second look at what I drew—"a chicken's foot." This did not bother me, though, for the Chinese throw everything on the floor, and when the chance came the chicken's foot went on the floor with the rest.

You can imagine what a mess the table was like when all made a stab at a dish with their chopsticks. In short, it was a mess and I had to mess up my place like the rest.

America was the topic of conversation. One of the guests had a laundry shop in Brooklyn at one time, and wanted to know if Brooklyn is as large as New York City.

After rice, another speech was made, the tables were cleared off, and then we sat around. Tea was served, and according to Hoyle just as soon as we touched the cup it was a signal to leave. I touched mine as soon as it was poured, and then made for home. Being the honored guest of the evening, I had a group of Chinese lead the way, carrying lanterns.

No doubt our trip all over the Maryknoll mission will interest you. Frs. Wiseman and O'Shea had a lot of baggage at the Procure in Hongkong, and my pastor and I had enough there

to start a store. Moreover, the two curates were in need of a dentist's attention, so we made the journey to the different missions on our way to Hongkong.

Our first objective was Loting, a four days' overland trip from Tungchan. The first day out was a rather easy one; four hours' walk, a two-hours' ride, and we were where we could put up for the night. The second day was like a seven-days' hike in America, because in China an hour is as long as an American day, especially when you are climbing over mountains.

Our hotel for the second night was in the rear of—I do not know what. We were able to get very little sleep in this hotel. A wedding was being celebrated in Chinese style, and every tin pan in the town was commandeered to make the marriage a happy one.

The third day out was another jaunt over mountains. It took eleven hours to reach a place where we could put up for the night. "Put up" is all we were able to do. We hired the rafters of a storeroom for twenty cents, but we really should have been paid for staying there. About 9:30 three soldiers climbed up in the rafters and went through our baggage. Soldiers in China are avoided at all times, and when you have them wake you up out of a sound sleep, somewhere in "no man's land," you wish they had some other job to keep them in rice. About an hour after the soldiers had been satisfied with our explanation of being in town, a free-for-all fight was staged. Then at eleven p. m. a cat leaped on my mosquito netting and got tangled up—sort of a catastrophe for yours truly and the tommy. We were up and waiting for the city gates to be opened in the morning so we could get out of that town.

The fourth day was still a mountainous trip and a twelve-hour jaunt. About 4:30 p. m. we reached our objective and found Frs. McShane and McKenna well. A regular Maryknoll reunion was in order, old times were brought back, and plans for the next year, i. e., the missions we might be sent to, discussed. Three happy days were spent in Loting and then at 4:30 a. m. we were on a sampan for Taiking.

It was a very beautiful sail down to

the West River. The sampan made the trip in twenty-three hours. The boards on this boat were the softest I have found since I have been in China, and I was able to make up some lost sleep. At midnight we were on the West River; at 3:00 we reached Taik-ing; and at 3:30 we boarded a steamer for Wuchow. Half of China seemed to be on the boat and sleeping room was at a premium. A place was found for us in the Captain's mess-room, however, and we were able to get some rest. At 11 a. m. we reached the Wuchow mission. Found Fr. Walsh in good health and Fr. Dietz just as well as ever. Needless to say our visit was a pleasant one.

On Easter Sunday, two American sailors came for Mass and were with us the whole day. Their boat was the "Pampanga," a U. S. gunboat captured from the Spanish in 1898. We were invited to go to Hongkong on the boat, and we accepted the offer. At 7:30 the next morning we were on our way to Hongkong. Fr. Wiseman and I rounded up the seven Catholics on board and told them they had a chance to make their Easter duty. The seven made it.

Coal gave out and the trip to Hongkong could not be made, so they tried to make Canton but could not do that. At Samshui anchor was dropped and we were able to get a train for Canton. No coolies were needed to get us ashore as all the sailors wanted to carry our things and objecting was useless. I boarded my first train since I left U. S. Some of the sailors came to Canton via train, and helped us out with our luggage until we got a rickshaw to take us to the Cathedral. Supper was just being served and the two Maryknollers were received with open arms by the French Fathers.

I took the morning train to Hongkong and found the Procurator waiting for me. Fr. Wiseman came from Hongkong on the afternoon train, and that evening some of us sang and some of us tried but found China had not improved the voice. After a busy week in Hongkong moving into our new Procure, collecting our baggage, giving talks to children making a retreat at Holy Rosary Church, and acting as photographer for the children making

their First Communion, I left Hongkong for Canton.

I must look like one of Fr. Cashin's pupils. When I came to the custom gate, all my baggage was searched, but when they wanted to open up the boxes that took me two weeks to pack I balked. A trip to the custom office got the boxes through without being opened, but a 10% duty was asked for the contents, plus a 5% duty to help pay the custom officers, plus a little graft. I paid the contents' duty, \$22.00, and told them to get their salary from the Government.

Fr. Wiseman got to Canton in the morning. Sunday was spent at Sheklung, and the Gospel story of Christ and the lepers was brought home to us. Words cannot describe the misery of those poor creatures at Sheklung. My work over here is easy compared with that of the priests and sisters laboring there. A thought came to me that I should like to have their job. Some day we shall have a leper island of our own, and I am going to put in a bid to be the first pastor. I was on the island only about ten minutes when a call came to baptize a dying leper, and when you are reading this letter the poor woman whom I baptized will be enjoying everlasting happiness.

In the afternoon I gave Benediction and I wished that the moral lepers of China were present instead of the physical ones. God in His own good time will lead them to Him, and it is for us to help lead them to Him.

THE JUNIOR AND SCHOOLS.

"The Maryknoll Junior" is actually larger than THE FIELD AFAR was when it started its mission in 1907.

The "Junior" has twenty pages, fully as well illustrated as THE FIELD AFAR.

It has original copy and a strong appeal to young people.

If THE FIELD AFAR at one dollar can reach one hundred thousand subscribers—and it is rising to this splendid figure—what cannot the "Junior" do at fifty cents?

Send for a sample copy. You will find it different from THE FIELD AFAR, but quite as well prepared.

A two-days' overland trip landed us at Kochow, and a day's trip brought me back to Tungchan.

We have been able to make this trip by ourselves. We have been in some tight places, but were able to use the knowledge of the language to pull us through. Yeungkong Mission is not on a direct line to Kochow, and we shall not get a chance to see it until some future time.

At Kochow we found the "Captain" with the itch, and told him he had something to keep him from getting lonesome while his curate was away. A three-days' stop at Kochow, and then I was on my way to Tungchan at 5:30 a.m. At 5:00 p. m. I reached home, and found the pastor well and happy.



AS THE GARDEN BLOSSOMS IN TUNGCHAN.

Appreciations from Fr. Ford.

DEAR MARYKNOLLERS:

Will you let me give a little advice? I think you ought to, for I have been unusually modest about doing so for the past two years and it's a hard penance for a talkative chap.

When we started out for China, our friends clad themselves in weeds, and even the best of them dropped a word about "hardships" and courage. We knew little of what was ahead of us and "fell" for it, at least to the extent of not denying it.

You haven't our excuse of ignorance and can tell the world to climb a tree and get out of the woods. There are no ups and downs in China; it's steady climbing or plain sailing or airplaning in China nowadays. I'm not denying the heroic times of pioneers, but modern China dropped much of that when it cut off pigtails, and modern Asia isn't very far behind the rest of the world in conveniences.

We sha'n't discuss moral hardships, for they are mostly personal and everyone, from newsboy to bishop, at home has his worries, some of them greater than those a missioner must bear. But when folks condole with the prospective missioner they think rather of the lonely life and physical drawbacks of the missions, and I can truly say that they don't amount to much in China.

A man soon gets to know and love his Christians; and as for the pagans they are more friendly to a stranger than are the crowds of New York City. Even in Brooklyn the kids on the street do not run out to greet you as do our youngsters over here. A priest at home gets comfort from the occasional boy who bobs and doffs his cap, but here you are welcomed in the crowded room or ferry by every pagan present, and you do not have to fight for standing room.

"But you never hear your native tongue." That's true for slang, though we do get an earful now and then. Last Sunday we had six American sailors to Mass, and they helped wonderfully to keep us "up" on the latest expressions. Besides, "Bringing up Father" is featured in the daily press and Charlie Chaplin's outspread feet are known to several million admirers over



OVER THE RICE FIELDS.

here. English is hacked to pieces on the shingles of all shops, and the difficulty about learning Chinese is that your professor wants to practice his English instead.

The ex-service men among you won't miss their K. of C. creature comforts here. Even the women smoke cigarettes; cigars are cheap—though worth no more—and the American art of chewing-gum is imported on a small scale. The telegraph office is around the corner, and the mail is brought to the door at all hours, up to eleven at night, and there are no restrictions on getting newspapers from America.

"But the food—sharks' fins and worse monsters?" Sharks' fins sell for \$10 a pound, I'm told, so you don't eat them every day unless you're a Chinese millionaire. But a neat cook can doctor your platters much cheaper with a good imitation of a square meal. At any rate it takes away your appetite without loss of weight. China can boast of a greater variety of fish and vegetables than can America, and a man is living high who spends ninety cents a day for food including the salary of his cook.

"But the heat, then—" I've walked New York's treeless streets registering 102 degrees in the shade, with a wilted collar and black clothes. The highest mercury noted at Yungkong last year was 98 degrees, and sensibly we dressed for it. In winter we shiver occasionally, but nipped ears and purple noses are mere memories now. Of course a grouch from Los Angeles might find something wrong even with Chinese weather, but no Atlantic Coaster can sniff at it.

So much, then, for the drawbacks of missionary life. I don't claim China is by any means an unwashed Paradise, but a man can wax fat in the enjoyment of its natural advantages. Mission life has, of course, its physical hardships for different natures. Some will not like the long mountain climbs that others relish; a delicate appetite may cry for less insipid dishes; and we all may justly make wry faces at dirt and cobwebs and mouldy dust and the rest that makes China dingy and unsweet. Luckily for comfort, we need but brighten our little corner and forget the outside world.

But what I want to make clear is that the dust-heap isn't a mountain, and we are not obliged, like Job, to sit on it. With a little patience and a sense of the artistic a man can make his surroundings attractive. Many missioners don't do so, either because perhaps they lack an artistic sense, or are too artistic to notice their surroundings. Of course, to be all things to all men a man does not have to live in a pigpen. In a physical sense, to the clean all things become clean, and when our friends bemoan the wretched life a missioner is supposed to lead they forget that he can make his home as tidy as himself.

So the physical drawbacks of China, like the moral ones, resolve themselves into personal affairs. A man that uses as much care as the ordinary house-keeper in America can have as clean and neat a home and food as well prepared. The beauty of living in China is that life can be made severe according to the ascetic wishes of each one, or comfortable without offending against apostolic simplicity.

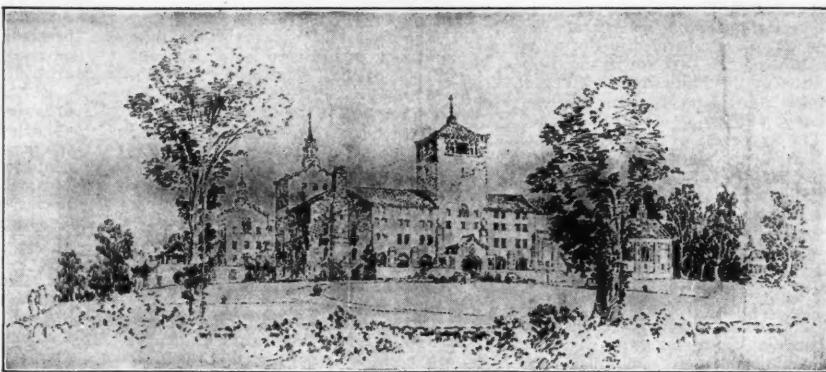
I bring up this subject because I hate to have sympathy wasted. If we have been nursing any sympathy for ourselves, we can use it to better advantage on the pagan souls about us. I think the disabusing our friends of false notions of China will turn their thoughts from worrying over trifles that aren't so.

Get that CATECHIST idea! A good catechist can easily mean a hundred good converts in a year. A small parish or even a Holy Name Society can give strong help to our missioners by the support of one catechist.

Here is Maryknoll-on-the-Hudson, now building. It will look like this some day—before many years, we believe, because God is good and the hearts of our friends are responsive.

And you, dear reader!—don't let this opportunity pass to set some stones in this building, which will stand for generations a monument to the mission-spirit of American Catholics.

Send for a Stone Card.



STONES OR BRICKS?

STONES going into the Maryknoll Seminary—BRICKS for Maryknoll's Preparatory College, The Venard—which shall it be?

STONES run from five cents to fifty cents. BRICKS are five and ten cents.

Your request for either a STONE CARD or a BRICK CARD will be promptly met. The STONE CARD filled will add to our credit \$5.00; the BRICK CARD \$1.00.

Send for EITHER or BOTH.

Send NOW. It is the hour of a vital need.

AS IT STRIKES THEM.

Loving Father of the missions, when you send out an appeal for help, don't miss me for if I have anything I'll send it.

—Conn.

I took the greatest delight in marking these Bricks, as I am truly devoted to Maryknoll. My one regret is that I can't do as much as I should like, but with God's help some day I will do more.

—N. H.

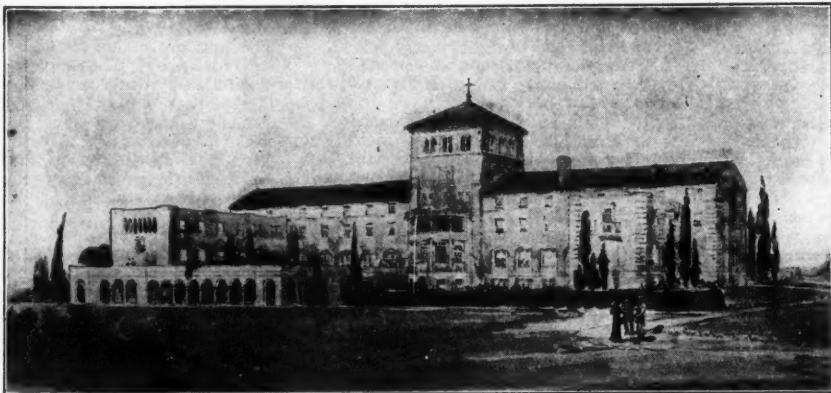
This is the second stone card I have filled. I have done it by adding a cent every time I have reason to be thankful; or five, ten, or twenty-five cents if the favor is a bigger one. It is surprising how rapidly the fund grows,

and also how many things one has to be thankful for, which often have gone unnoticed before.

—Pa.

I send the enclosed six dollars, wishing you all God's blessing and the help of many new friends in your noble work. I have been out of work since last July on account of illness, but when your cards arrived I asked The Sacred Heart and the Mother of Perpetual Help to get me a few days' work so as to enable me to send you the enclosed. Well, thank God, I got the work and here are the few Bricks and Stones that I bought, and I trust The Sacred Heart and Our Blessed Mother will send a shower of greenbacks to you always.

—N. Y.



And here is The Venard, Maryknoll's Preparatory College, one-half of which is already finished and occupied. Bricks have gone into it by the thousands, supplied by kind friends.

We wish future historians to register that this College has been erected by sacrifice offerings from thousands of Catholic boys and girls. Are yours among them? Send for a Brick Card and get the young people busy on this great project. It will do them a world of good.

THE FIELD AFAR

SEPTEMBER, 1921

So Far, So Good.

October, 1906.

The Catholic Foreign Mission Bureau was quietly formed in Boston by Fr. Walsh, then Director of the Propagation of the Faith, and three other priests.

January, 1907.

The first issue of THE FIELD AFAR appeared.

September, 1910.

Fathers Price and Walsh met at the Eucharistic Congress in Montreal and determined to effect a union of effort toward the realization of a Foreign Mission Seminary.

March 25, 1911.

His Eminence, Cardinal Gibbons, at the request of His Excellency, the Apostolic Delegate, later Cardinal Falconio, addressed a circular letter to the Archbishops of the United States, submitting to their consideration a plan to establish an American Foreign Mission Seminary.

April 27, 1911.

The Archbishops, in council at Washington, approved the establishment of an American Seminary for Foreign Missions, and instructed the organizers to proceed without delay to Rome so as to secure necessary authorization and direction from the Sacred Congregation of Propaganda.

June 29, 1911.

The Congregation of Propaganda, through His Eminence, Cardinal Gotti, reported on the petition and instructed the organizers to begin.

October 13, 1911.

His Eminence, Cardinal Farley, welcomed the organizers to the New York Archdiocese.

December 4, 1911.

The organizers settled temporarily at Hawthorne, New York, accepting the hospitality of the Very Rev. Bertrand Cotonay, O. P.

January 6, 1912.

A house was opened at Hawthorne for the secretaries, later to be known as "the Teresians of Maryknoll."

Good Friday, 1912.

The Seminary received its first burse—the generous gift of Cardinal Farley.

April 30, 1912.

The Catholic Foreign Mission Society of America was incorporated under the laws of New York State.

May, 1912.

The Archbishops, in council at Washington, commended the new Society to the special patronage of bishops, clergy, and laity throughout the United States.

August 17, 1912.

The Society purchased the site of its future Seminary, 93 acres of land, part in Ossining and part in Newcastle, New York, naming the estate Maryknoll.

September 18, 1912.

Priests, auxiliary brothers and stu-

dents moved from Hawthorne, and informally opened the Foreign Mission Seminary of America.

September 19, 1912.

The first Holy Mass of the new Seminary was offered in the Convent Chapel of St. Augustine's Church, Ossining.

November 21, 1912.

Six students received the cassock and cincture.

July 15, 1913.

Decree of Praise was granted by Rome.

September 8, 1913.

First Preparatory College, The Venard, was opened in a hired house in Scranton, Pennsylvania.

December, 1913.

First orders (minor) to be received by a Maryknoll student, Daniel McShane, were conferred at the New York diocesan seminary.

June 22, 1914.

The Seminary chapel was dedicated to St. Paul by Bishop Cusack, who also gave deacon's orders to Daniel McShane.

October 11, 1914.

First ordination of a Maryknoll student—Fr. McShane. Cardinal Farley officiated, in the New York Cathedral.

April, 1915.

Ground was broken for the foundations of the first permanent building, St. Peter's.

March 29, 1916.

Estate of 125 acres bought for the permanent Venard College, at Clark's Summit, Pennsylvania.

October 2, 1916.

His Excellency, the Apostolic Delegate, Archbishop Bonzano, visited Maryknoll.

February 19, 1917.

Sr. Mary Xavier (Mary Louise Wholean, A. B., of Westfield, Massachusetts), the first "Teresian", died at Maryknoll after a lingering illness.

September 8, 1917.

The Maryknoll Superior left the Knoll on the first stage of the journey to find a mission-field in China.

September 13, 1917.

A Maryknoll Procure was opened in a rented house in San Francisco.

December 25, 1917.

At Canton an agreement in regard to the future Maryknoll mission field was signed by Bishop de Guebriant and the Maryknoll Superior, subject to the approval of Rome.

April 25, 1918.

The agreement above-mentioned was ratified, and a section of the Province of Kwangtung, in the vicariate of Bishop de Guebriant, was set aside as Maryknoll's first mission field.

Fall of 1918.

Papal authorization was granted to ordain under title of the mission.

September 8, 1918.

The first Maryknoll missionaries—

Frs. Price, Walsh, Meyer and Ford—left Maryknoll for China.

November, 1918.

Extra land for the actual site of the permanent Maryknoll Seminary was purchased.

March 9, 1919.

Rev. John J. Massoth, a recently ordained priest of the Society, died at Maryknoll from influenza contracted while caring for a sick student at The Venard College. Fr. Massoth's was the first death in the Society's eight years of existence.

September 8, 1919.

The second Maryknoll mission group—three priests—left Maryknoll for China.

September 12, 1919.

Fr. Price, co-founder of Maryknoll and first superior of the Maryknoll mission in China, died at St. Paul's Hospital, Hongkong, of acute appendicitis. (He was buried in the Happy Valley Cemetery in that city.)

September 16, 1919.

Bishop Hoban of Scranton laid the cornerstone of the permanent Venard College, at Clark's Summit, Pennsylvania.

February 3, 1920.

Invitations were received from Bishop Cantwell of Los Angeles and Bishop O'Dea of Seattle to take up work for Japanese in those dioceses.

February 14, 1920.

The "Teresians" received a letter of approbation from Rome, establishing them as a recognized religious community, to be known as the Foreign Mission Sisters of St. Dominic.

April, 1920.

Maryknoll Sisters arrived at the Japanese Mission in Los Angeles.

May, 1920.

The Maryknoll Kindergarten for Japanese was opened in Seattle.

June 29, 1920.

Land was broken for the permanent Seminary at Maryknoll.

September 8, 1920.

The third Maryknoll mission band—six priests—left for China.

February 15, 1921.

The first profession of Maryknoll Sisters took place. The ceremony was private. Twenty-one sisters made vows.

April, 1921.

A modest three-story house in New York City, purchased at a reasonable figure, was opened as a Procure. Later it will serve also as a center for Catholic Asiatic students.

July, 1921.

A Letter of Commendation in observance of Maryknoll's Tenth Anniversary was received from His Holiness, Pope Benedict XV.

September 8, 1921.

Five priests and one auxiliary brother left Maryknoll for China.

September 12, 1921.

This date marks the first departure of Maryknoll Sisters—six in number—for China.

WITH

A S S U R E D

A D V E R T I S E M E N T S ,

WE



THE MARYKNOLL MISSION CIRCLES

CIRCLES will now have a new outlet for their activities. The Maryknoll Sisters are actually on their way to China. We ask for them sympathy and cooperation—especially prayer.

The above announcement will mean new interest for many a woman and girl in this country. It will give a keener perception of the depths and the heights of sacrifice for God. "To those who love God all things work together for good." We cannot all cross the seas to carry the glad tidings of salvation: but from the home-nest we can storm heaven by our prayers; we can die daily by our self-abnegations; we can give—and give—and never tire of giving of our material means, of our sympathy and our support, to those who will represent us on the firing line.

Catholic women, your sisters—American girls—are leaving all to tread the wine-press with the Master. They have heeded His command, "Going, teach all Nations." They will give the light of faith to the blind, strength and healing to poor, suffering bodies, life to souls now dead in the misery of sin, hope and joy to the hopeless and despairing. This will be their part. If you are a Catholic you will be proud of them. If you are a Maryknoll Mission Circler you will back them. We are sure of that. But we desire to point out to every woman's organization—to clubs, mission societies, sodalities—an opportunity to do even greater and nobler work for God than, perhaps, they have yet undertaken. And we promise them—nothing surer—a share in the merits promised by God Himself: "They who instruct others to justice will shine like the firmament for all eternity."

We should welcome new Circles, organized especially for coopera-

tion with the work of the Maryknoll Sisters in China:

St. Columba's Circle of Philadelphia have added \$306 to their earlier offering of \$325 for the Archdiocese of Philadelphia Burse.

From St. Columba's Club of Boston came a check for \$136 to complete the \$6000 burse in honor of St. Columba. The club has contributed the extra \$1000 unaided, besides giving previous large donations in the building of the burse.

The Seminary walls are rising rapidly. It is expected that the ground floor, at least, will be ready for occupancy by September. The Circles are taking a lively interest in Room reservations, four having been disposed of as follows: St. Ann's Parish, Somerville, Mass.; Immaculate Conception Circle, Brooklyn, N. Y.; three united Circles, St. Patrick's, St. Rose's and St. Anthony's, New York City; and Our Lady of the Missions Circle, Washington, D. C. We are convinced that a few more are forthcoming when the vacation season is over and winter activities are resumed.

We regret that the name of the Immaculate Conception Circle, Brooklyn, was omitted, inadvertently, from the list published last month. This Circle is one of our oldest and best and a leader in every movement for the good of Maryknoll and the missions.

ENCOURAGEMENT.

Enclosed is a check for \$278, my share in the estate of a dear relative, lately deceased. Please use it for the education of a priest for the foreign missions.

—New York.

On behalf of the members of *Our Lady of the Maryknolls* Circle, I take pleasure in sending you check for \$35, the collection for the month of July for the education of our "godson" at Maryknoll.

—New York City.

We have had our apron sale and the enclosed check, \$55, will help a little your many needs. Would it be selfish to ask that at least one stone might be

Ten thousand dollars was the sum which we of Maryknoll had to supply last year to make up the nominal sum required for the board and tuition of forty College students who could pay little or nothing for themselves.

This year the College is most anxious not to subject Maryknoll to a similar drain and it asks for

Forty Student Godfathers or Godmothers, who will pay for each "Godson" \$250—to cover the scholastic year.

This request is extended to individuals, or to parishes, societies, sodalities, and other Catholic organizations, religious or fraternal.

laid in the Maryknoll walls from Little Teresa Circle? —Westfield, Mass.

Enclosed is a check for \$50.00 without a string. This is Maryknoll's share of the proceeds of a little entertainment which we held last month. \$3.50 additional is a gift for a special intention in honor of Mary, Queen of Apostles. \$5.00 is for stones and \$1 for bricks. Instead of taking up the regular mission collection at our meeting, we passed the enclosed cards around for the members to fill.

—Mission Society, Rochester, N. Y.

We are sending you by parcel post, insured, a box containing albs, surplices, one dozen each of the smaller altar linens, one dozen roller towels, bandages, rosaries, medals, etc., also a set of Mass cards and three requiem missals, all in honor of Our Lady, Help of Christians. In order to spread the knowledge of mission needs we had an exhibition of the various articles in our Alumnae rooms. We meet every Monday evening in St. Michael's Alumnae Hall and hope to increase our membership soon.

—Our Lady Help of Christians Circle, Phila.

Our Whist Party was a great success; the returns were \$144. This, added to a balance in the treasury and the proceeds of two smaller whists, has resulted in the enclosed check for \$236. We wish the sum to be applied to the education of a student at Maryknoll. We are very happy to contribute for this purpose and it is gratifying to feel that our pastors highly approve of our efforts for that great cause. Father gave us a donation of \$9. This is but the beginning of what, with God's help, we hope to do later.

—Our Lady of the Sacred Heart Circle, Holyoke, Mass.

THE FIELD AFAR

SEPTEMBER, 1921

STUDENT BURSES.

A Burse is a sum of money invested and drawing enough interest always to provide board, lodging, and education for one aspirant apostle at the Maryknoll Seminary or Maryknoll's Preparatory College, The Venard. Each student beneficiary is instructed to pray for his benefactor.

The usual burse is five thousand dollars. If the student's personal needs are included, the amount is six thousand. We will welcome additions to any five thousand dollar burses in the list below.

SEMINARY BURSES—Complete.

Father B. Burse.....	\$16,273.31
C. W. B. L. Burse.....	6,000.00
Holy Trinity Burse.....	6,000.00
John L. Boland Burse.....	6,000.00
Bishop Cusack Memorial Burse, Albany Diocese.....	6,000.00
St. Columba Burse.....	6,000.00
Mother Catherine Spalding Burse.....	6,000.00
Bl. Julie Billiart Burse.....	5,582.31
St. Stephen Burse.....	5,453.00
Abp. John. J. Williams Burse.....	5,279.21
Holy Ghost Burse.....	5,144.10
St. Teresa Burse.....	5,142.27
Sacred Heart Burse, No. II.....	5,133.63
St. Joseph Burse.....	5,103.63
St. Vincent de Paul Burse.....	5,066.76
Our Lady of Mercy Burse.....	5,043.00
O. L. of Miraculous Medal Burse.....	5,002.00
Cardinal Farley Burse.....	5,000.00
Sacred Heart Memorial Burse.....	5,000.00
Blessed Sacrament Burse.....	5,000.00
St. Willibrord Burse.....	5,000.00
Providence Diocese Burse.....	5,000.00
Fr. Elias Younan Burse.....	5,000.00
Mary Queen of Apostles Burse.....	5,000.00
Our Lady of Perpetual Help Burse.....	5,000.00
Bishop Doran Memorial Burse.....	5,000.00
St. Charles Borromeo Burse.....	5,000.00
St. Thomas the Apostle Burse.....	5,000.00
St. Catherine of Sienna Burse.....	5,000.00
Rev. Jos. M. Gleeson Burse, I.....	5,000.00
Rev. Jos. M. Gleeson Burse, II.....	5,000.00
Fall River Diocese Burse.....	5,000.00
Thanksgiving Burse, I.....	5,000.00
Thanksgiving Burse, II.....	5,000.00
Annuitants' Memorial Burse.....	5,000.00
Rev. John J. Cullen Memorial Burse.....	5,000.00
Anonymous Burse.....	5,000.00
St. Margaret Mary Burse.....	5,000.00
Mother Theodore Guerin Burse.....	5,000.00
Mackay Memorial Burse.....	5,000.00
Rev. Thomas F. Price Memorial Burse.....	5,000.00
Manhattanville Alumnae Association Burse.....	5,000.00
James and Catherine Meehan Burse.....	5,000.00
Thomas F. Farley Memorial Burse.....	5,000.00
Rev. Patr. H. Billings Burse, I.....	5,000.00

Rev. Patr. H. Billings Burse, II.....	5,000.00
Our Lady, Help of Christians, Burse.....	5,000.00
Our Sunday Visitor Burse.....	5,000.00
Osburn and Kane Memorial Burse.....	5,000.00

The name of your patron saint, your diocese, your school, your founder, your society—where is it on the list below?

SEMINARY BURSES—Incomplete.

Philadelphia Archdiocese Burse.....	\$4,619.81
Pittsburgh Diocese Burse.....	4,234.71
Holy Souls Burse (Reserved).....	4,000.00
Anonymous Diocese Burse.....	4,000.00
All Souls Burse.....	3,908.71
St. Francis of Assisi Burse.....	3,721.50
Kate McLaughlin Memorial Burse.....	3,500.00
Cure of Ars Burse.....	3,472.35
St. Patrick Burse.....	3,442.13
Immaculate Heart of Mary Burse (Reserved).....	3,364.28
Cheverus Centennial School Burse.....	3,216.87
The Most Precious Blood Burse.....	3,151.16
St. Anne Burse.....	3,017.87
Holy Eucharist Burse.....	2,920.50
Bl. Madeleine Sophie Barat Burse.....	2,818.75
Columbus Diocese Burse.....	2,750.00
St. Anthony Burse.....	2,315.12
Our Lady of Mt. Carmel Burse.....	2,067.89
Marywood College Burse.....	1,939.10
Fr. Chapon Memorial Burse.....	1,894.35
Trinity Wekendust Burse.....	1,851.23
Holy Child Burse.....	1,740.89
Pius X Burse.....	1,715.25
St. Dominic Burse.....	1,642.07
Bl. Louise de Marillac Burse.....	1,445.24
Our Lady of the Sacred Heart Burse.....	1,408.48
Dunaville Seminary Burse.....	1,391.91
Bernadette of Lourdes Burse.....	1,345.26
Duluth Diocese Burse.....	1,206.20
Omnis per Mariam Burse.....	1,110.00
Fr. Chamainade Memorial Burse.....	1,055.33
College of Mt. St. Vincent Burse.....	1,000.00
Margaret A. Ellis Memorial Burse.....	972.00
Mother Seton Burse.....	947.33
St. John the Baptist Burse.....	800.00
St. John Seminary, Archdiocese of Boston, Burse.....	668.81
St. Agnes Burse.....	635.25
St. Lawrence Burse.....	567.90
Susan Emery Memorial Burse.....	567.15
St. Rita Burse.....	533.75
St. Michael Burse.....	420.28
St. Francis Xavier Burse.....	419.00
St. Mary Pauline (Academy of St. Elizabeth) Burse.....	417.01
St. Joaquin Arc Burse.....	386.50
Immaculate Conception, Patron of America, Burse.....	377.52
Our Lady of Lourdes Burse.....	322.00
Holy Family Burse.....	300.00
College of St. Elizabeth Burse.....	240.85
St. La Salle Burse.....	230.25
Children of Mary Burse.....	216.00
St. Bridget Burse.....	

PERPETUAL MEMBERSHIP

Membership in perpetuity requires payment of fifty dollars. (The full amount need not be given at one time, but should be completed within two years.)

If secured for a person now living, it will continue after his or her death, as long as the Catholic Foreign Mission Society shall exist.

If secured for a soul departed, it is called a *Perpetual Memorial Associate Membership*.

May we suggest that you enroll your beloved dead as *Perpetual Associate Members* of the Catholic Foreign Mission Society?

Address:
Maryknoll: : : Ossining, N. Y.

St. Boniface Burse.....	206.40
Our Lady of Victory Burse.....	173.16
All Saints Burse.....	135.28
Maryknoll-in-Heaven Burse.....	126.50
The Holy Name Burse.....	117.00

A Burse Card is designed to gather twenty offerings of five cents each. Shall we send you some cards for your favorite Burse?

VENARD BURSES—Complete.

Blessed Sacrament Burse.....	\$5,064.00
Rev. Jos. M. Gleeson Burse, I.....	5,000.00
Rev. Jos. M. Gleeson Burse, II.....	5,000.00
Rev. Jos. M. Gleeson Burse, III.....	5,000.00
E. J. and E. G. Connerton Burse..	5,000.00
"Our Sunday Visitor" Burse.....	5,000.00

VENARD BURSES—Incomplete.

St. Michael Burse (Reserved).....	\$4,000.00
Little Flower Burse.....	3,821.77
Sacred Heart of Jesus Burse (Re- served).....	3,500.00
Bl. Theophane Venard Burse.....	1,575.80
Sodality of Bl. Virgin Mary Burse.....	1,000.00
St. Aloysius Burse.....	589.50
"C" Burse, II.....	400.00
Immaculate Conception Burse.....	102.00

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

↑ On hand, but not available, as at present interest goes to the donor.



COLLEGE OF ST. ELIZABETH, CONVENT STATION, NEW JERSEY.

The students of this College have started a Maryknoll Burse with the generous offering of \$300.

THE SUPERIOR OF MARYKNOLL IS DUE IN CHINA THIS YEAR—

THE FIELD AFAR

Rice Crumbs.



*Yours very nicely,
Jimmie Takayouchi.*

*Yes, I
am a
youngster
yet, but I
can take
all you
give, and
so can my
little
brothers
along the
line, who
join with
me in
thanking
you for
filling our
bowls and
keeping our
chopsticksuse-
ful.*

Are you surprised to learn that we do not handle much money at Maryknoll? Not that we are conscientious objectors, but simply because money usually comes to us in the form of checks and money or post-office orders. But in whatever form it comes, it does not hang around long enough for us to develop any considerable liking for that kind of commodity.

Sisters of Mercy in Maine are anxious to perpetuate as a Foundress at Maryknoll the name of Mother Catherine McAuley. Any readers, religious or lay, who are interested in this holy and desirable project, are invited to write a line of encouragement. If interest is manifested a special burse card can be prepared.

The largest gift of its kind that ever landed on this Knoll arrived lately in the form of a bundle containing—shall we confess it?—ten boxes of really good—cigars, no less. If there are any *antis* among our readers we shall look for a letter of protest or of advice as to the disposition of these smokes, which, we might add, came from an Ohio priest and should be harmless.

If someone took a notion to supply Maryknoll with its daily bread, we would probably get something of a surprise. The last month's bill was \$201.17, and this must go on until we get into our new Seminary and have our own oven, when we hope to cut a substantial slice off the loaf. "The baker," says our funny man, "has the crust to charge so much for bread!" He added something about "kneading the dough," but we did not chronicle it. It's an ancient pun.

GIFTS IN KIND.

Mass kit; missal; stationery; type-writer ribbons; sweaters; holy pictures; knives, forks, and spoons; bandages; scapulars; pencils and fountain pen; can opener; table covers and napkins; towels; kindergarten material; altar linens; cassock; rabbits; cruets; watches; books; rosaries; old gold jewelry, etc., from Ind., Tenn., Mont., Me., N. Y., Minn., Mass.

YOUR STATE AND OTHERS.		
Alaska	\$ 72.00	
Arizona	1.00	2
California	267.82	208
Colorado	50.00	2
Connecticut	1,149.61	20
Delaware	18.00	4
Dist. of Columbia	10.00	4
Florida	8.30	
Georgia	6.00	
Idaho	1.00	
Illinois	5,061.74	173
Indiana	11.00	2
Iowa	36.00	2
Kansas	2.00	1
Kentucky	462.67	3
Louisiana	1.00	2
Maine	26.82	2
Maryland	403.25	7
Massachusetts	1,177.00	405
Michigan	595.12	14
Minnesota	22.00	871
Mississippi 4	
Missouri	65.46	414
Montana	1.50	
Nebraska	37.00	12
Nevada 2	
New Hampshire	78.00	5
New Jersey	666.51	48
New Mexico	30.08	1
New York	*3,936.48	2,200
North Carolina 1	
North Dakota 1	
Ohio	482.39	455
Oklahoma	6.00	2
Oregon	5.00	
Pennsylvania	838.30	44
Rhode Island	162.38	2
South Dakota	8.25	128
Tennessee 1	
Texas	2.00	3
Vermont	5.00	1
Virginia	3.00	
Washington	45.75	16
West Virginia	10.00	2
Wisconsin	15.05	290

FROM BEYOND THE BORDERS.

Canada	58.00	6
China 1	
Germany 1	
Ireland 4	
Oceania 2	
Philippine Is.	600.00	2
Porto Rico	5.00	

TOTAL OF NEW SUBSCRIBERS

5371

*Annuities \$1,915.00

HE WILL GLADLY RECEIVE YOUR VOYAGE OFFERING.

ST. JOHN'S PREPARATORY

SCHOOL, Danvers, Mass.—For Boarding and Day Students. Conducted by the Xaverian Brothers, under the auspices of His Eminence, William Cardinal O'Connell. Academic, Commercial and Preparatory Courses.

BROTHER DIRECTOR, Danvers, Mass.

"THE MOUNTAIN"
Mount Saint Mary's College and Ecclesiastical Seminary 1808 1921
EMMITSBURG, MARYLAND
Conducted by Secular Clergymen aided by Lay Professors.

Courses: Classical, Scientific, Pre-Medical, High School, Separate Dept. for boys between 12 and 14. For catalog address Rt. Rev. Msgr. B. J. Bradley, LL.D., Pres.

CURRENT APPEALS.

Seminary Foundation (Reserved for priests)	\$ 9,502.04
Stones in Seminary Wall	7,888.79
Memorial Rooms in New Seminary	8,197.75
Bricks in Venard College Wall	3,710.68
Outfit and Passage of Missioners	3,704.50

MARYKNOLL LAND

(Original Purchase.)
May be "purchased" at one cent a foot. Buy by the hundred.

Total area	4,450,000
"Sold" to date	3,075,176
Yours to secure—for Maryknoll	1,374,824

VENARD LAND

This land is being "sold" at one-half-a-cent a foot.

Total area	6,000,000
"Sold" to date	1,502,348
Yours to secure—for The Venard	4,497,652

Special cards are designed for those who would "purchase" land at Maryknoll or The Venard. Send for one of each.

NEW PERPETUALS.

Living:—M. D.; F. A. A.; A. A. G. Sr.; A. A. G. Jr.; N. C.; C. B. G.; G. D.; Mrs. M. A. M.; W. B. K.; M. B.; Mrs. M. A. ; R. D.; C. A. H.; W. J. B.; J. C. B.; T. F. O'D.; Mrs. T. F. O'D.; M. E. L.; A. T. L.; Mrs. F. J. M.; Mrs. C. B. D.; M. A. D.; F. L.; Mrs. & Mrs. J. R. D.; Mrs. A. A.; F. family; Mrs. I. G.; C. M. F.; Dr. J. M. H.; T. N.; G. M. B.; M. A. S.; N. S.; Mrs. K. C.; D. S. family.

Deceased:—Robert Eager; Mary A. Gaffney; Annie Finnegan; Mary Finnegan; Margaret Ahearn; Mary E. Harrington; John McAnerney, Sr.; Catherine McAnerney; Patrick Ahearn; Martin Hines; Daniel Donohue; Mary Donohue; Daniel Donohue; Michael Boylan; Ellen Boylan; Anna Boyle; Patrick Breman; Mary Breman; Catherine E. Dean; Joseph V. Dolan; John O'Connell; Mary O'Connell; Peter A. Kelly; Patrick Francis Cradock; Mr. & Mrs. Andrew Backert; John Schuster; John Clark; Mrs. Margaret H. Lane & family; Helen McKenna; Fowley family; Mrs. Catherine O'Connor; Bridget Sweeney; William Fitzgerald; Raymond Fitzgerald; David Stone family.

THE FIELD AFAR

SEPTEMBER, 1921

SPECIAL FUNDS.

The Funds recorded below have been carefully invested so that the interest shall be apportioned regularly to the needs as designated.

Maryknoll Propaganda Fund.....	\$5,000.00
Our Daily Bread Fund.....	1,371.08
Altar Wine Fund.....	202.00
Sanctuary Candle Fund.....	264.00
Sanctuary Oil Fund.....	233.55

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Venard.

MARYKNOLL STUDENT AID

Fall River Diocese Fund.....	\$942.69
Our Lady of Perpetual Help Fund.....	162.98

VENARD STUDENT AID

Venard Circles Fund, No. 1.....	\$1,000.00
Venard Circles Fund, No. 2.....	1,000.00
Venard Circles Fund, No. 3.....	1,000.00
Venard Circles Fund, No. 4.....	1,000.00
Venard Circles Fund, No. 5.....	790.88

MARYKNOLL MISSION GIFTS.

Babies.....	\$385.00
Orphanage.....	27.00
Catechist.....	420.00
Furnishing for Srs. House in China.....	30.00
"Stringless".....	3.00
To repair Fr. Ford's Chapel.....	199.00
Missioner's Needs.....	14.00

MARYKNOLL MISSION FOUNDATIONS

A native clergy and competent native catechists are the bases of successful and enduring effort in Catholic mission work.

\$1500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

\$4000 placed at interest will provide for the support of one catechist (usually a married man with family) whose entire time will be devoted to the slow and tedious process of instructing the candidates for baptism.

Additions to the uncompleted burses and funds in the list below are invited.

NATIVE CLERGY BURSES.

Our Lady of Perpetual Help Burse.....	\$1,500.00
Our Lady of Lourdes Burse.....	601.00
St. Vincent de Paul Burse (Reserved).....	500.00
Maryknoll Academia Burse.....	255.00

NATIVE CATECHIST FUNDS

Abp. Williams Fund, I.....	\$4,000.00
Abp. Williams Fund, II.....	4,000.00
Abp. Williams Fund, III.....	4,000.00
Abp. Williams Fund, IV.....	4,000.00
Abp. Williams Fund, V.....	4,000.00
Yungkong Fund, I.....	4,000.00
Yungkong Fund, II.....	1,181.65
Abp. Williams Fund, VI.....	1,000.00
Fr. Price Memorial Fund.....	546.60
Bl. Julia Billart Fund.....	180.00

OTHER MISSION FUNDS

Missioners' Books.....	\$442.00
Circles' Missioners' Support.....	368.75

Maryknoll Prayer Prints

Each print has on one side a picture and on the other a prayer or reflection tending to spread the mission idea and to deepen the mission spirit. These prints are excellent for distribution in schools and Sunday-schools; and they may be used as prayer-book inserts for twenty-five cents a hundred. Samples sent on request.

Our attention was recently called to the splendid opportunity for activities of all kinds in the Blessed Virgin Sodalities of our parishes. Everyone knows what a blessing and help they are in parish life when properly directed.

They often languish, however, for want of a definite program of a positive character. Like the Holy Name Society they need positive works to complement the negative duties. Why not get them started on the mission cause? Interest them, for example, in some outgoing missioner and then watch them go!

Three annuities were registered last month, a goodly crop of perpetual memberships, a full burse, and notable additions to several burses now building.

A large stringless gift of one thousand dollars made our Treasurer's heart-strings vibrate with joy, and we were glad also to record remembrances of our need for bread and for passages to China.

We learn, too, that the late Fr. Hughes of Yonkers thought of us in his will, as did also Miss Mary Ellen McCaffery of Allston, Mass. In these days of the many idle, and mindful of the fact that our appeals rarely impress the well-to-do, we acknowledge with special gratitude the signal Providence of God.

The Maryknoll Diamond.

It is in safe keeping, but it is worth—at least, so we are told—fourteen hundred dollars. We know that out in the great city in the Mid-West from which it came it rested not long ago as security for a loan of eight hundred dollars. Here is a shred of its story. It belonged to a refined Catholic young woman who once was surrounded with many comforts, of which through no fault of her own she has been deprived. To have the privilege of attending to her religious duties this young woman gave up a high-salaried position, and to compensate for her loss she

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At Maryknoll-in-San Francisco:

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At Maryknoll-on-Hudson:

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Dishes, knives, forks, spoons.

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borrowed money on her jewel—a precious souvenir. Through the effort of a priest this jewel was later redeemed, and at the suggestion of the owner it was sent to Maryknoll, and Maryknoll is looking for a purchaser. (The hope has been expressed by its former owner that some one would buy the brilliant gem to consecrate it to some Eucharistic need.)

OUR readers are earnestly requested to offer a prayer for the souls of:

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Rt. Rev. James Schwabach, D.D.	
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Rev. Henry A. Beale	Hugh McTague
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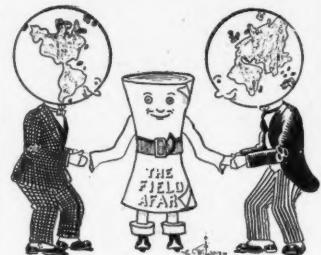
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